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ABSTRACT

This teaching guide comprises eight lessons designed to enhance the self-esteem of Latino students, grades 5 through 8, through the exploration of family, family traditions and values, and the affirmation of family strengths. Student objectives include the following: (1) define family; (2) describe similarities and differences among Latino families and mainstream culture families; (3) explain that there is great diversity in families and that families can function successfully in different ways; (4) describe the family's role in developing a sense of values; (5) explain how family role models and values contribute a sense of family pride and self-esteem; (6) identify family traditions that contribute to a sense of family and cultural pride; and (7) demonstrate ways culture can affect how families function. Key components of each lesson include the following: (1) Spanish "dicho," a proverb; (2) background and rationale; (3) teacher preparation; (4) time; (5) outline of activities; (6) procedure; (7) summary; (8) homework; and (9) student activity sheets. The appendices include the following: (1) Historical and Ethnographic Profile of Latino or Hispanic Groups in the United States; (2) Latino Presence in the United States: Demographic Trends and Family Life Issues; (3) student workbook features; (4) a Spanish word list; (5) a glossary of special terms; and (6) a list of references. (FMW)

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Latino Family Life Education Curriculum Series

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La Familia

CURRICULUM UNIT

Ana Consuelo Matiella, MA

Latino Family Life Education Curriculum Series

Network Publications, a division of ETR Associates
Santa Cruz, CA 1988

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Preface and Acknowledgments

ETR Associates is grateful to the Carnegie Corporation of New York for the initial funding of The Latino Family Life Education Curriculum Series. The development of the first two units of the series—*Cultural Pride* and *La Familia*—marks the beginning of a long overdue and important educational process, one that we are committed to nurture and develop. As ETR Associates continues in the development of the Latino Family Life Education Curriculum Series, our hope and commitment is to genuinely represent the cultural richness of the population that it is intended for.

Author's Note

The term Latino has been chosen as the cultural identity label for this curriculum because this is the term that not only acknowledges our Spanish roots but also acknowledges our indigenous roots originating in the diverse cultures of Latin America and Africa. As Latinos, we have many things in common: our mother tongue, our Spanish ancestors, our strong sense of family, our respect for tradition, and an historical involvement and evolvement with Catholicism.

There are many different opinions and feelings about cultural identity labels, and I strongly encourage you to find out what your students and participants wish to be called. Use whatever term is most appropriate and reflective of the group you are addressing.

It is very unlikely that there will ever be agreement on one label for all Latinos. There are two main reasons for this. One is that although we have many things in common, we come from diverse and separate cultures and socio-political realities. The other is that we continue to assert our desire to preserve and respect our individual and unique cultural identities.

Cultural identity labels are very important, as important as a person's name. To effectively work with this population it is essential to be sensitive to each person's self-identity.

The author and ETR Associates wish to thank both the Core Advisory Group for its guidance and suggestions, and the National Review Group for its evaluation of the first draft of the curriculum units.

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Background to the Latino Family Life Education Curriculum Series

The Latino Family Life Education Curriculum Series was conceived by ETR Associates staff and leading Latino educators in response to a question asked by family life educators throughout the United States: "How can we begin to make family life education culturally relevant and appropriate for Latino students?"

The project that laid the foundation for the development of this series was the "Latino Policy and Program Guidelines Project" funded by the General Service Foundation in 1985. The goals of this project were to develop policy and program guidelines to assist school districts in providing culturally relevant family life education for Latino students, and to promote more informed decisions about sexuality and pregnancy as a crucial step toward reducing societal and cultural barriers to education and success of Latino youth in the United States. The project was developed in order to: (1) identify the issues of family life and sex education that have unique implications for Latino students; and (2) to develop a cohesive statement of policy and program guidelines for the successful adaptation of family life education to meet those needs.

At the outset of that project, ETR Associates staff conducted an extensive national search of family life and sex education curricula and materials in order to determine the resources then available to classroom teachers that were meeting the needs of Latino students. It was found that few materials addressed the cultural issues, and even fewer addressed cultural issues within a heterogeneous family life or sex education course. A review of the literature and curricula for bilingual education revealed little attention to family life education.

Subsequent to this national search, ETR Associates worked with Claire Brindis, DrPH, of the Institute for Health Policy Studies, University of California, San Francisco, and Manual Casas, PhD, of the University of California, Santa Barbara to research the relevant psychological, sociological, educational, historical and demographic literature on Latinos in the United States. A synthesis of their findings and the implications for teaching family life education to Latino students provided the basis for development of a program and policy guidelines manual.

ETR Associates also surveyed 80 California schools with high populations of Latino students in order to identify how schools were adapting family life education materials for Latino students. Interviews were held with individual teachers, parents and students

to ascertain the needs of Latino students in family life education. That survey revealed that only three schools in California had even attempted to adapt family life curricula to the needs of Latino students.

An advisory committee of eleven leading Latino family life educators was formed to provide expert guidance on the development of a manual of policies and guidelines and the identification of critical issues affecting the family life education of Latino students. After a review and compilation of the national search results, site visits and surveys of school districts, the Advisory Committee identified the critical issues most important in the provision of family life education to Latino students and made recommendations.

Three recommendations that were deemed as having the highest priority laid the foundation and conceptual framework for the Latino Family Life Education Curriculum Series. They are as follows:

1. Participatory classroom activities used in family life education classes should reflect the culture, background, situations and language of the student audience.
2. Teachers in predominantly Latino classrooms need additional materials, training and preparation in order to feel better able to teach Latino students in a more culturally sensitive manner.
3. Family life education for Latino students should include information and activities that address four content areas: (1) Cultural Pride; (2) The Family; (3) Effective Communication; and (4) Self-Esteem. It is these four content areas which form the core of the Latino Family Life Education Curriculum Series.

The final step in the above-referenced project was to compile findings from the California survey and site visits, the work of Drs. Brindis and Casas, the Advisory Committee and ETR Associates Project Coordinator Nancy Abbey, into a manual and summary report. The summary report is entitled "Family Life Education for Latinos: Practical Guidelines for Schools." Selected materials from the summary report are provided in the Appendix section of this curriculum unit.

A special thanks to the members of the Policy and Program Guidelines Project Advisory Committee and ETR Associates staff is in order.

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Introduction to the Latino Family Life Education Curriculum Series

For decades educators have been struggling with the challenge of how to make school curricula more appropriate and relevant to Latino students. A rise in teenage pregnancy rates and poor academic performance, often resulting in disproportionately high drop-out rates, attest to the difficulties we have in meeting the needs of Latino students.

Those of us who are charged with educating Latinos know that a compelling need exists to provide greater and more positive opportunities that will empower students to overcome some of these barriers to their success.

The Latino Family Life Education Curriculum Series was developed in order to strengthen Latino students' self-esteem and self-concept and to begin to lay the groundwork for preventing high-risk behaviors. Family life education provides an opportune setting in which students can learn to develop skills and identify personal strengths that can improve the quality of their lives.

We hope that the Latino Family Life Education Curriculum Series can serve to make more treatable some of the problem issues that Latino students must confront in society.

The Latino Family Life Education Curriculum Series begins with two curriculum units, *Cultural Pride* and *La Familia*. *Cultural Pride* is the core unit and the first one developed. It sets the pace for the rest of the curriculum units and we recommend that educators use *Cultural Pride* as the lead unit. *Cultural Pride* is designed to strengthen Latino students' self-esteem at the roots of their identity, through a strong affirmation of family and culture. The second unit, *La Familia*, is designed to enhance students' self-esteem through the exploration of the family and affirmation of family strengths.

How to Use La Familia Unit

Introduction

La Familia is designed to enhance students' self-esteem through the exploration of family, family traditions and values, and the affirmation of family strengths. It is designed to follow the *Cultural Pride* unit of the series, and leads the student from identifying sources of cultural pride to identifying sources of family traditions and strengths.

The family is at the heart of Latino existence. Dr. Jerry Tello states it succinctly in his essay on "The Latino Family" when he says that the Latino family is at the core of Latino existence and that Latino existence is devoted to the maintenance and continuance of this strong basis..."Much energy is directed at the reinforcement of the values and traditions that keeps this unit, the family, strong." Dr. Tello further emphasizes that for Latinos the family is more than the tangible entity of the people you live with: "It is more of an emotional, spiritual sense of connection and loyalty to what the family has stood for for years" (Tello, 1986).

The exploration of Latino family traditions and values is an important process in this curriculum. Just as Latinos desire to preserve cultural integrity, they desire to uphold the family and keep it at the heart of Latino existence. We encourage educators and others who are working with Latino families and youth to support Latino students and help them uphold this important value.

The main purpose of *La Familia* is to strengthen students' self-esteem through the exploration and positive identification of Latino family traditions, values and diversity. It is our hope that through the lessons of *La Familia* the students can come to understand themselves and their families better and use this understanding as a source of self-esteem and family pride.

Objectives

- The student defines family.
- The student describes similarities and differences among Latino families and mainstream culture families.
- The student explains that there is great diversity in families and that families can function successfully in different ways.
- The student describes the family's role in developing a sense of values.
- The student explains how family role models and values contribute a sense of family

pride and self-esteem.

- The student identifies family traditions that contribute to a sense of family and cultural pride.
- The student demonstrates ways culture can affect how families function.

Key Components

Following is a brief explanation of key components of each lesson in *La Familia*.

Spanish Dicho - A Spanish saying or proverb that sets the tone of the lesson. (*Dicho* is more fully explained below under Special Features.)

Background and Rationale - An introduction to the content and purpose of the lesson.

Teacher Preparation - Directions for the teacher about steps that have to be taken before the lesson can be implemented.

Time - An approximation of the amount of classroom time the lesson will take.

Outline of Activities - An overview of the activities and the materials needed to teach the lesson.

Procedure - Step-by-step instruction describing how to teach the lesson.

Summary - An explanation of what the lesson was intended to teach and an opportunity for asking questions and reviewing the lesson.

Homework - Suggested homework assignments designed to reinforce classroom activities (optional).

Student Activity Sheets - Worksheets designed for each lesson.

Special Features

Throughout the curriculum series we have purposefully used established and accepted ways of conveying important values and messages in Latino cultures. The main reason for this is to acknowledge that there are traditions and characteristics in Latino families and cultures that are inherently useful and empowering.

La Familia and *Cultural Pride* rely on two very traditional and accepted Latino methods of conveying information: *dichos* and *cuentos*. Other special features explained in this section are use of *teatro*/role play activities, Spanish language usage, the *papel en la pared* and special terms.

There are some elements that appear only in the student workbook and not in the body of the curriculum unit. These are explained in the section Student Workbook Features.

Dichos

Dichos are sayings or proverbs that are commonly used to express and pass on values and beliefs in Latino families. Many a parental lecture has been concisely summarized by a *dicho*. Grandparents and older family members are often credited with passing on *dichos*. *Dichos* are presented to students as an established vehicle for learning cultural values. Each lesson begins with a *dicho*, and some have additional *dichos*, either in the text or at the end.

The *dichos* are used as a short introduction to each lesson and tie in to the main message or purpose. It is recommended that the teacher make use of a "*dicho* board" and write the *dicho* on the board at the beginning of each lesson. A *dicho* board can be created out of butcher paper (*papel en la pared*) and put up in a permanent place in the classroom. At the end of the unit, students can review all the *dichos* that were presented in the course of the curriculum. Teachers are also encouraged to be creative with *dichos* and use them in other activities that seem appropriate to classroom needs.

Cuentos

Cuentos are legends or stories that are passed on from generation to generation and are very common in Latino cultures. They are also characterized as a traditional and accepted manner of teaching children about values, family and culture. *Cuentos* are used generously throughout *La Familia* in traditional form, such as the "Story of Papá Pepe," "*Allí Viene La Nana*" and "Chimayo, Here We Come." *Cuentos* are also an excellent way of seeking and encouraging family involvement. Teachers are again encouraged to use the *cuento* as a teaching tool in ways that seem the most appropriate to individual students' needs.

Spanish Language Usage

Spanish language is sprinkled throughout the curriculum in a way that is reflective of how Spanish is naturally incorporated into the daily lives of Latinos in the United States. Spanish words appear in italics and are defined in the Spanish word list provided in the student workbook.

Special Terms

There are some special terms that students would not ordinarily be familiar with. They appear in boldface in the text of the curriculum and are defined in the Glossary of Special Terms in the student workbook.

Papel en la Pared

The *papel en la pared* concept is borrowed from *Razalogía: Community Learning for*

a New Society (Vargas and Martínez, 1984). Literally translated and used as a "paper on the wall," the *papel en la pared* appears in several lessons to illustrate visually to students the message of the lesson, and to increase student creative participation in the activities. The use of a teaching tool that has a Spanish name serves as another affirmation that the Latino experience has something to offer to students in their learning environment.

Teatro-Role Plays

Teatro/role plays are used in Lesson 6 to provide students with the opportunity to act out their own experience in combination with the scenarios provided for them. Through *teatro*/role plays students can have fun, be creative and learn more about Latino families in the process.

Adapting the Curriculum

Teachers, facilitators and other educators using this curriculum are encouraged to adapt and use it to meet the individual needs of Latino students. You are encouraged to take what you need and find useful and leave the rest. More important than content in this curriculum is the process of encouraging students to develop confidence, identify strengths, build self-esteem and be proud of who they are and where they come from.

We encourage you to draw from the rich experience of your students to further enrich the activities of this curriculum unit and, whenever possible, improve this effort.

This curriculum was developed for Latino students in and out of school. We hope that other nontraditional educational settings such as alternative schools, migrant education programs, drop-out prevention and youth enrichment programs, church groups, mental health clinics and English-as-a-second-language (ESL) centers can use the activities and ideas that are provided in these pages to enhance their services to all Latino students.

Although this curriculum was developed specifically for Latino students, we believe that students in multi-ethnic classrooms can also benefit from the activities. Not only does the curriculum provide the opportunity for non-Latino students to learn about Latinos, but also for students of all ethnicities to understand themselves better in the context of culture. We encourage teachers to adapt the curriculum and extract those lessons which seem the most appropriate to the individual students' needs.

Groundrules

Below are general groundrules that are recommended for use with this curriculum. We suggest you review them carefully with your students before you begin the curriculum, and at any other time you feel it is necessary.

After you have gone over the groundrules, ask students to consider whether or not they can follow them. Are there any that should be deleted? Added?

Remind students that they have as much responsibility as the teacher for enforcing the groundrules.

- It is important to show respect for others. There should be no putdowns or making fun of others. All points of view are worthy of being discussed and respected.
- All questions are valid. (There is no such thing as "a dumb question.")
- It is all right for everyone, including teachers, to blush, feel embarrassed and not know the answers to questions.
- It is important to listen attentively and with respect.
- Everyone has the right to pass on activities or on answering questions they do not wish to answer. The teacher also may choose to answer certain questions individually with students.
- Be considerate of others. Don't talk while others are talking.
- Teachers and students alike should respect confidentiality. There should be no talking about class members' comments outside of the classroom. (Some teachers include in this groundrule that they will not be able to maintain confidentiality if what is shared is illegal or dangerous to the students.)
- Speak for yourself. Use "I Feel" statements to state your opinions or feelings.
- If you have a complaint about the class, come directly to the teacher to discuss it.
- Students are encouraged to share what they are learning in class with their families, while maintaining respect for classmates' personal comments.

Student Workbook Features

The student workbook contains all of the lesson *dichos*, student activity sheets, *cuentos*, stories, *Teatro*/Role plays, a glossary of special terms and a Spanish word list. The "*¿Sabes Qué?*" is the only additional feature that is included in the student workbook that is not in the main text of the teacher's curriculum unit.

The *¿Sabes Qué?* feature is intended to provide the student with another small bit of information on Latino family traditions that will strengthen the students' understanding

of different Latino customs that have to do with family life and traditions. Each lesson contains at least one *¿Sabes Qué?* A composite list of all the *¿Sabes Qué?* items is provided in the appendix section of the curriculum.

The *La Familia Student Workbook* is divided into 8 lessons. Each lesson begins with an illustration that reflects the content of the lesson and an introductory page. The introductory page contains the lesson's *dicho*, a summary of the lesson and the *¿Sabes Qué?*.

All the student material necessary to complete the lesson, including stories, student activity sheets and blank note pages, are included in each lesson of the workbook.

The appendixes section of the student workbook contains: a list of the *dichos* used in the lessons, narratives of the three celebrations, a Spanish word list, a glossary of special terms and a list of references.

See Appendix C at the end of this curriculum for the above student workbook features.

Lesson 1
What Is Familia/Family?

DICHO

Para el amor no hay fronteras.

(Love knows no bounds, no borders or boundaries.)

This is an appropriate *dicho* for family members that live in another country or far away.

Background and Rationale

This lesson introduces *La Familia* unit. It helps the student define family and understand that *familia* (family) can take many different forms and shapes, while still continuing to serve its purpose. The students are asked to think about different kinds of families, how they have changed and why. This lesson also provides a short introduction to some Latino family characteristics that differ from families in the general or "mainstream" population.

Teacher Preparation

Familiarize yourself with the content of the lesson. Prepare *papel en la pared* for brainstorming. (See use of *papel en la pared* in the section on "How to Use the Curriculum.")

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
What Is a Family? (Brainstorm exercise)	*Papel en la pared*
What Is the Purpose of the Family?	None
Changing Families lecture/discussion	"Changing Families" in student workbook

Procedure

What Is a Family?

1. Begin this lesson with a brief introduction to the family curriculum unit. Tell students that during the next few weeks they will have an opportunity to look at how families function in different ways and settings. Ask them to be especially aware of how our cultures affect our families and how we relate to others in the world based on what we learn in our families.

2. Start this activity with a brainstorming session to define the family. Ask students to

consider the question "What is a family?" for a few moments.

3. Explain the groundrules for "brainstorming." Brainstorming means that you allow all ideas that come to mind to be expressed. When brainstorming, it's important not to disagree with anyone else's ideas. All thoughts are equal. Everyone should have a chance to express his or her ideas without being judged or evaluated. Acceptance is the key in brainstorming that makes it safe to express whatever comes to mind. Often, creative ideas flow and the session becomes more fun and valuable.

4. Ask students the question "What is a family?" Write all main ideas on the board or the *papel en la pared.* Allow up to 10 minutes for the brainstorming session.

5. From the words and phrases that are on the board construct a group definition of a family.
   Example:
   A family is a group of people, usually adults and children, helping and caring for each other.

What Is the Purpose of the Family?

1. Tell students that the next part of the exercise involves defining the purpose of the family.

2. Explain that you will read a statement and they should respond quickly with hand signals. Advise students that they shouldn't give the statement too much thought. The response is meant to be an instant reaction and only shows how they feel now. They may feel differently tomorrow or later.

Hand Signals:
strongly agree = hand up, wave around
agree = hand up
pass = arms folded
don't know = arms folded
can't decide = arms folded
disagree = thumbs down
strongly disagree = thumbs down, wave around

Use the following statements:
- A family is a group of people living together, consisting of a mother, a father and children.
- A family is parents, grandparents and children.

- A family can be a mother and son living together.
- A family can be a group of people helping each other and caring for each other.
- The purpose of the family is to provide food, shelter and protection.
- The purpose of the family is to provide love and care.
- The purpose of the family is to teach children how to behave and relate to others.

3. Go back to the six statements and discuss each statement. Ask students how each of these statements could be true or not true.

   Center the discussion around the diversity of family. Discuss different possibilities. Ask students how many different kinds of families they can think of. (Include blended families, single parent families, foster families, adoptive families, godparents *(padrinos, madrinas)*, grandparents, aunts, uncles and close friends raising children.)

4. Summarize this part of the activity by sharing the following information with students:
   Families can meet many different needs in many different ways. Some of these needs might be for:
   - Food, shelter, security and protection.
   - Love, support and understanding.
   - Guidance on how to behave socially, get along with others, communicate, etc.
   - Cultural identity and the place where we form our values and beliefs.
   - Spiritual guidance and values based on religion.

Changing Families

1. Ask students why they think it is so difficult to come up with one definition of a family on which everyone can agree.

   After they have had time to think about the question and respond, suggest that the reason it's difficult to define a family may be that major social changes have occurred in the last 30-40 years. These changes have resulted in many different varieties of families. The important thing to know is that all different kinds of families can still meet the needs of individual family members.

2. Ask students how they think the family has changed in recent years. Ask them to think of some of the things that have caused families to change. Allow 5-10 minutes for discussion.

   Use the following information to guide the discussion. Tell students that this informa-

tion is also provided in their workbooks.

Changes that affected families living in the U.S. from the 1940s to the 1980s:

- In the late '40s and early '50s, it was common for the typical family to be an extended family. This might have meant that one or more grandparents or aunts and uncles lived under the same roof or in the same neighborhood or town. Sometimes close friends became part of this extended family as well. In an extended family, there's more interaction and closeness among family members and different generations.

- In the late '50s and early '60s, people started leaving their home bases and moving to other parts of the country for better jobs, better financial and/or educational opportunities. The typical family started changing from an extended family to what is called a nuclear family, which usually means Mom, Dad and the kids.

- In the '70s and '80s, the number of divorces, people remarrying after divorce and women having children without marrying increased. The typical family became a single-parent family or a blended family. A blended family is one where two different parents with children from previous relationships get married and combine the two families.

Changes and the Latino family:

- Many Latinos in the U.S. were affected by these changes and many adjusted in the same way that other "mainstream" families did. However, other Latino families adjusted differently.

- One way that Latino families adjusted differently was by retaining their respect for the extended family. Although the majority of people in the U.S. do not live in extended families, many Latinos still live and interact in extended families today. The value of upholding the extended family is very much alive among Latino families in the United States.

  For example, in the case of single women with children and/or children of divorced parents, it is very common and customary for the single mother or father to live with his or her parents and raise the child within the extended family.

  When Latinos have moved away from the home base to get ahead financially, many have still preserved their contact and commitment to the extended family. An example of this difference may be the New Mexican family that lives in Illinois and, instead of a family vacation to a new place every year, goes "home" to New Mexico every year. (See "Chimayo, Here We Come" in Lesson 2.)

In cases like this, although the extended family is not living together in the same geographical place, the family members still count on each other for help and support.

This support may be different for different families. It can mean that you call or write as often as possible to keep the relationship growing; it can mean that you still consult with family members on major decisions, ask for financial help when needed, and ask for moral and spiritual support.

Emphasize that all kinds of families can be effective and that students may find themselves anywhere on the wide spectrum of different kinds of families.

Ask students how many of them live in extended families so others can see the diversity in the class.

Ask students for different examples of how they can stay connected to their families and offer their support even when they are far away.

Ask for examples of the following kinds of support: financial support, help in decision making, help with problem solving, moral support, spiritual support, sharing fears and feelings, good news and bad news. Support can include sharing accomplishments, the growth and development of children, spending holidays and other joyful times together.

If students need additional help in thinking of different kinds of support, provide the following examples:

> Financial support: Many Latinos who come here from other countries to work make sacrifices to save their money and send it back home so that their families will live better.
>
> Spiritual support: The mother who lights a *veladora* (candle) for each of her sons and daughters who live far away from the home base is offering spiritual support.

Allow up to 10 minutes for this discussion.

Summary

End this lesson by emphasizing that all kinds of families can be effective and loving and can provide what family members need.

One of the characteristics of the Latino family that may make it different from the "mainstream" or Anglo family is the value of upholding the commitment to the extended family. Tell students that they will recognize this value in the story "Chimayo, Here We Come" in Lesson 2 of *La Familia*. Emphasize that within the Latino culture there is also great diversity among families. There are all kinds of Latino families, just like there are all kinds of other families. Different circumstances and experiences cause us to adjust to life in different ways. It is important to respect differences and realize that these differences are what make our families special and unique. Finally, tell students that the next lesson is about two very different Latino families.

Lesson 2
Family Values

DICHO

Los dichos de los viejitos son evangelios chiquitos.

(The *dichos* of the elders are like gospels.)

This *dicho* states that much can be learned by listening to the advice of our elders.

Background and Rationale

This lesson introduces students to the concept of **values** and how values are passed on in different families. The concept of values is defined and students have an opportunity to explore and analyze the values of two Latino families. Students may feel more comfortable exploring other families' values before exploring their own. (They will explore their own family values in Lesson 3 and throughout the curriculum.) The lesson describes two different Latino family situations using two short stories. Students read the stories and then examine some of the values that are being passed on in the families.

The stories are also intended to communicate to students that there is diversity in individual family members as well. Accepting our families' differences can be chal-

lenging. This is especially true if family members don't meet expectations based on what we have seen in the media and been taught by other stereotype-promoting institutions.

The *"Allí Viene La Nana"* story is a good example of a grandmother who doesn't fit the Mexican *nana* stereotype. The story is narrated by a young girl who admits to feeling embarrassed by her grandmother, but who also acknowledges that she has learned important values from her and that in the final analysis, she can accept her as she is.

"Chimayo, Here We Come" is about a New Mexican family that goes home to New Mexico from Illinois every summer instead of taking the summer vacations that other children talk about at school. It addresses family commitment and love of native land.

Teacher Preparation

Read the two stories before class.

Time

Allow two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Definition of Values	Glossary in student workbook
Read stories	Two stories: *"Allí Viene La Nana"* "Chimayo, Here We Come"

Discussion

"Family Values-A Summary Definition"
"*Allí Viene La Nana*" and
"Chimayo, Here We Come"
student activity sheets

Procedure

Definition of Values

1. Ask students if they know the meaning of the word **value**. Encourage them to come up with a definition. A definition you might use to help guide the group is: A **value** is any belief or quality that is important, desirable or prized. Tell students that one way to know whether something is a value is to ask yourself these questions:

   - Is it something I believe in?
   - Am I proud enough of it to tell my friends?
   - Do I act according to the value—do I practice what I preach?
   - Is it something that I believe in but will delay doing, or is it something I can act on now?

Acknowledge that it is possible to believe in a value and not act according to the value. Explore this possibility with students.

If students still seem to have trouble grasping the concept of a value, ask for examples. Ask them, "What does your family tell you about respecting your elders?"

Use the following to develop the explanation:

Respeto is one example of a very strong Latino family value. *Respeto* is actually a much stronger concept than the English word—respect. In most Latino cultures, demonstrating *respeto* means that you recognize the person's self-worth and dignity. To respect someone is to show honor and consideration for who that person is inside. *Respeto* is honoring the person's inner worth, his or her kindness and sometimes, his or her authority and position. Children are taught the value of respecting their elders at a very early age. Older people are honored and respected for their experience and inner wisdom. This lesson's *dicho*, "*Los dichos de los viejitos son evangelios chiquitos*," is a good example of the value that is bestowed upon older people in Latino cultures. This value is about respecting the wisdom of older persons.

Ask students for other examples of *respeto* that they have learned at home. Explain to students that many of our values are learned from our families and other people as we grow up. We, in turn, pass our values on to others, such as our own children. Point out that our families may give us messages about values directly or indirectly, verbally or by example. They might not actually tell us that something is important, but we know by their actions that it is. For example, if you see your parents reading the newspaper in the evenings instead of watching TV, you get the message that your parents value reading.

Another good example of how values are passed on in Latino families is the use of *dichos. Dichos* are used by many Latino families as a way to guide their children. A *dicho* is a quick and easy reference to a value.

Two Stories—Two Latino Families

1. Tell students that the next activity will help them recognize values that are passed on in two different families.

   Have students read the two stories to themselves or read the stories aloud to them, depending on your classroom needs. Allow about 10 to 15 minutes; then divide the class into four discussion groups. Assign two groups to discuss *"Allí Viene La Nana"* and two to "Chimayo, Here We Come."

   Have students use the story activity sheets in the workbook to guide their discussion.

2. After students have had an opportunity to work in small discussion groups, have them return to the larger group. Ask for a representative from each group to summarize the story for the rest of the class.

3. Conclude the discussion by asking the whole group to identify at least four values that were passed on in the two families.

   Write the values on the board. You may use the following as examples:

   The Apodaca family passed on two important Latino values:
   - The value of upholding and preserving the extended family.
   - The value of being connected to the land and being proud of your roots.

   Nana Herminia passed on two important values to her grandchildren:
   - The value of looking, listening and being careful with what one says.
   - The value of being careful and accountable with your money.

Summary

Tell students that the two stories in this lesson were intended to show how some Latino families pass on important values to their children. Another message of these stories is that sometimes there may be family members who are very different from what we expect (like Nana Herminia). It is important to acknowledge that sometimes this can be uncomfortable.

Emphasize to students that our families guide us in the best way they can to show us what they feel is the right way to live and to pass on their values. Most of these values will become our values. We in turn will pass on our values to our children and/or other people whom we will influence.

There are some values that are unique to Latino families and some values that all families have in common. For example, all families want to feed, protect and take care of their children. This is a universal family value.

La Familia is intended to reinforce and acknowledge that Latinos come from a rich cultural and family heritage. In the next lesson, students will have an opportunity to see how values are passed on in their own families.

Family Values-A Summary Definition

A **value** is any belief or quality that is important, desirable or prized. Many values are learned from our families. Families give us messages about values by what they say to us and by what they do. When they tell us about a value, we call that a verbal message. One example of a verbal message is the use of a *dicho* like *"El que poco lee poco aprende."* (The person that reads little, learns little.) This is a verbal message about the value of reading.

When families show us a value through their actions we call it "setting an example." A message that we get by example is, for instance, watching our families sitting down to read books, keeping books in the house and/or going to the library. Family members may never tell you that reading is important, but they are showing you that it is important by their actions.

Read the two stories about families and look for values that are expressed directly or indirectly, verbally or by example.

The questions on the student activity sheets will guide you in your search for the family values in the stories.

Allí Viene La Nana-The Nana Is Coming

Most kids played hide and seek, freeze tag or soccer in the streets of their *barrio*. On Hereford Street we used to play a game called *"Allí Viene la Nana"* (the nana is coming). Something like Paul Revere's warning, "The British are coming," only this warning was about my grandmother—my grandmother in her '53 Chevy and the huge cloud of dust that always followed it.

I was embarrassed to be seen with my grandmother in her high heels and her funny hat, riding in the back seat of her '53 Chevy.

Grandmothers are supposed to be sweet old ladies who make *tortillas* in the afternoon in the back yard on an old woodburning stove under the *ramada*.

Well, my Nana Herminia was famous for speeding in her '53 Chevy through the hills of Nogales, and she didn't know the first thing about making *tortillas*. "I don't make them, *mi vida*, I buy them," she'd say to me.

I had a hard time accepting that my Nana Herminia was not the old lady she was supposed to be.

She was kind of bad-tempered, and she used to shoo us away from the shade of the old mulberry tree in front of her house. *"Anden—¡pelen gallo!"* she used to say. "Pluck the rooster" doesn't translate but what it means is "Scat!"

That's how the *"Allí Viene la Nana"* game started. Nana didn't want us climbing the old mulberry, eating the figs from her fig tree or picking the flowers from her garden. Sometimes she just wasn't very nice. And to keep out of trouble, we often had to be on the lookout for *"la Nana."*

Every once in a while, when we were playing in the street in front of her house, she'd peer through the screen door and go "!Ssh—ta!"—real loud.

So we made up the *"Allí Viene la Nana"* game.

She'd drop us off in front of Maytorena's drug store downtown and say, "Don't forget to tell him you are the granddaughters of Herminia Raptis and remind him of the discount!"

It took me a while to understand that my nana wasn't a sweet old lady like you see in

Mexican movies. It took a while to understand that it was okay and that she was still my own special nana.

She was the nana who would show me an album with pictures of my *papouli*, my Greek grandfather, and on the next page, pictures of Mexico City and Guadalajara. "Someday we'll go there, you and I," she'd say to me.

She was the nana who taught me to balance a checkbook when I was nine.

She was the nana who taught me to listen when no one else was listening and to look when no one else was looking.

"*Muchachos*, come here. I want to tell you something important. *Algunos consejos*, some advice, from an old woman. *Pónganse abusados*, always remember, be quick on your feet and look alive." And with her old stubby and dark fingers she would make the familiar signs, her index finger on the bottom of her eye to indicate LOOK; a tug on her ear to indicate LISTEN; and a zip on her lips to indicate BE QUIET. Then one of her famous dichos, "*El que poco habla mucho aprende.*" (He who speaks little, learns a lot.)

So from Nana Herminia I learned many things.

One of those things was that not all grandmothers are sweet old ladies who make *tortillas* in the afternoon in the back yard on an old woodburning stove under the *ramada*.

And somehow, it was fine.

Allí Viene La Nana

Please remember that there is no right or wrong answer to the following discussion questions. Your responses will come from your experience and your impressions of the story.

1. What did you feel was the most important message of this story?

2. How did the young woman writing the story feel about her nana?

3. What did Nana Herminia have to say about listening and learning?

4. Review the definition and examples of values that are provided for you in this unit. Can you find two values that were passed on by Nana Herminia to the young woman in the story?

   List them below:

   1.

   2.

5. How did Nana Herminia pass on her values? Did she use *dichos*, actions, words, examples, etc.?

6. Did you agree with Nana Herminia's values?

   If yes, which ones? (Choose two.)

7. Did you disagree with Nana Herminia's values?

   If yes, which one? (Choose one.)

8. In your opinion, is it okay or not okay that Nana Herminia didn't make *tortillas*? Why?

9. What do you think the young woman in the story meant when she said her nana wasn't like the nanas in Mexican movies?

10. If Nana Herminia had been your nana, how would you have felt about her '53 Chevy, her high heels and her funny hat?

Do you think someone in your family might like to read this story?

(Share it with someone in your family and ask them what they think about Nana Herminia.)

Chimayo, Here We Come

My name is Gustavo Apodaca. I live with my family in Chicago, Illinois. My Nana Concha lives in Chimayo, New Mexico.

Every year we go to Chimayo for summer vacation. If Papá gets a bonus or Mamá's *tamales* sell well during the year, Mamá and I stay on with Nana Concha and help her with the corn and chile patch she grows in the front yard. We stay until the *piñones* are ready. At the end of the summer, we pick the *piñones*, Nana roasts them and we all eat them.

Nana uses *piñón* firewood for the *chimenea* that warms the house when the nights are cold. The wood has a sweet and musty smell.

We've lived in Chicago since I was born in 1976, and every year for as long as I can remember we've gone to Chimayo for summer vacation.

My older brother Rudy says we should go to Disneyworld like the Bradys next door.

Mamá always has the same answer for Rudy, "*Hijo*, the Apodacas go to Chimayo every year...that's just the way it is." And then she says, "I am not an extravagant woman; I don't spend money on jewelry or clothes. I sell *tamales* so I can help Papá and buy what you kids need. Every extra cent that I make on my *tamales* is for you kids, AND we go to New Mexico to see my mamá every year. Do you have any questions?"

Mamá is very passionate about New Mexico. She calls it *mi tierra del sol* (my land of the sun).

Papá explained it to us the other day when Mamá left to have her hair done. He said, "It is very important for us to go to Chimayo every year. This is our chance to go back to our homeland and be with your nana and your *primos, tíos* and *tías.*"

Mamá says New Mexico chile is the best chile in the whole wide world.

Mamá says if she doesn't go home she'll wilt when the Chicago winds begin to blow up from the icy cold lake.

So every year we pack the truck and go southwest to Chimayo.

Mamá makes a great lunch, *chorizo* and egg *burros*, apples, Twinkies and lemonade.

We camp along the way so we can all get some "shut-eye," as Papá says.

Mamá takes her old guitar and we sing Mexican songs or special songs called *corridos*. *Corridos* are stories about the struggles of the people of New Mexico. Some *corridos* are sad; they are about the land lost during the Mexican War when New Mexico was sold to the United States. Love of the land. *Tierra del sol.* Land of the sun.

Nana lives out in the country where the rolling hills are green and the air is clear and dry. At night it's cold and you can hear coyotes howling at the moon. Nana, who is part Pueblo Indian, tells us coyote stories that she remembers from when she was a little girl.

She always starts by asking, "Do you know how long the Apodacas have been in this great state of ours?" And we always know what she will say, with pride in her voice and wetness in her eyes, "More than two hundred years, before it was even part of the United States, and don't you ever forget that."

"Listen to your nana, you won't have her for long," Mamá says to us from the kitchen.

I get a sad and sinking feeling inside my stomach when she says that. I can't think of what it will be like not to see Nana every summer. The rolling green hills...the smell of *piñón* fire...

"The coyotes are howling at the moon," says Nana. "Can you hear them?"

Chimayo, Here We Come

Please remember that there is no right or wrong answer to the following discussion questions. Your responses will come from your experience and your impressions of the story.

1. What did you feel was the most important message of this story?

2. How did the young man writing the story feel about going home to Chimayo every year?

3. What did Mamá and Papá Apodaca have to say about going home every year?

4. Review the definition and examples of values that are provided for you in this unit. Can you find two values that were passed on by the Apodacas to the young people in the story?

   List them below:

   1.

   2.

5. How did the Apodacas pass on their values? Did they use *dichos*, actions, words, examples?

6. Did you agree with the Apodacas' values?

   If yes, which ones? (Choose two.)

7. Did you disagree with the Apodacas' values?

   If yes, which one? (Choose one.)

8. In your opinion, is it okay or not okay that the children in the Apodaca family didn't go to Disneyworld or on another kind of summer vacation every year? Why?

9. What do you think the "sad and sinking" feeling that Gustavo gets inside his stomach means?

10. If you were Gustavo, how would you feel about going to Chimayo every year?

Do you think someone in your family might like to read this story?

(Share it with someone in your family and ask them what they think about the Apodacas.)

Lesson 3
Family Messages

DICHO

De tal palo, tal astilla.

(A chip off the old block.)

This *dicho* is a popular one, used to refer to the things we have in common with our parents or other family members who have a strong influence on us.

Background and Rationale

After looking at two Latino families and their values in Lesson 2, the students now have an opportunity to take a look at the values and messages they receive from their own families. This lesson continues with the objective of explaining the family's role in developing a sense of values.

The students review the definition of values from Lesson 2 and then participate in an exercise called "What Does Your Family Tell You?"

This exercise helps students identify what their families tell them about certain ways of thinking and acting that reflect family values. The students then discuss how these messages are passed on. The lesson ends by assigning students to interview their parents or other family members about values and messages.

This lesson does involve some personal disclosure on the part of the students. We recommend that the teacher decide in advance if the exercise will be done anonymously or publicly before the whole class. (See Procedures.)

Teacher Preparation

Read the procedures and choose the one you feel is most appropriate for your class. Prepare index cards for the discussion. On the cards, write the question "What does your family tell you about...?" and complete each question with one of the following:

being Latino	being Latina
being a son	getting married
being a daughter	getting a job
grades in school	going out with someone
success	graduating from high school
respeto	going to college
making money	being a wife
familia	being a husband
family responsibility	being a mom
being kind	being a dad

Example (for index card): "What does your family tell you about grades in school?" (My family tells me I should have good grades in school, or my family tells me I should try my best and not worry about grades.)

Obtain a container or box for the index card activity.

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
What Does Your Family Tell You?	Index cards with questions, small box
Discussion	None
Homework - Family interviews	"Parent Values" student activity sheet

Procedure

What does your family tell you?

1. Ask students to review the definition of value that was provided in their workbooks in Lesson 2: "A value is any belief or quality that is important, desirable or prized."

   Ask students to take some time and think about the following questions:

   - How does your family (your parents or guardians) expect you to carry yourself or behave? Think of some of the ways that your parents or family members communicate what things are important to believe in or how they want you to behave.

   - How do they expect you to act with friends? With boys? With girls? Are you expected to act the same with boys as with girls?

   - How are you expected to act with family members? How are you expected to address older members of your family or others who are older than you? How are you expected to talk or interact with them?

   - How are you expected to act at school or in your community? How are you expected to act at church or at weddings or other social places?

     All these messages that you receive from your family members have to do with family and cultural values.

2. Introduce this as an activity that will give students a chance to share the values they have received from their families. Explain the process to the students.

   Ask for volunteers to choose a card and answer the question written on it.

   Important: Based on knowledge of your class, you can decide to (a) have each volunteer answer his or her question verbally in front of the group or (b) have each volunteer write the answer to his or her question on the back of the card and remain anonymous.

   If you choose (b), collect the cards and read each question and answer to the group. Regardless of the method used, the teacher should demonstrate by answering one question with the value messages his or her family communicated before asking a volunteer to do so.

Discussion

1. Lead the discussion with the following questions:
   - What did you discover about family messages?
   - Are there values in your family that are never really talked about openly but that you know are important?
   - How is it that you know they are important? (Ask for examples.)
   - Do you learn about different values from men and women or both?
   - Ask for an example of a value learned from men.
   - Ask for an example of a value learned from women.
   - Ask students for examples of values that are especially important to the adults in their families.
   - Is there one value that you think is especially important?
   - Is there one value that you think about often?
   - Which of the values that you are learning from your parents would you want to pass on to your son or daughter? How would you do that?

Homework Idea

1. Explain the "Parent Values" student activity sheet and tell students that it will help them find out more about what messages or values they are receiving from their families.

2. Allow students three days to return the activity sheet. Tell them they will have an opportunity to discuss the activity sheet in Lesson 4.

(Suggestion to teachers: If possible, wait 3 days to implement Lesson 4 to give students ample time to complete activity sheets.)

(Optional)
Dicho Exchange

1. Have students take their lists of *dichos* from the *Cultural Pride* and *La Familia* units home to their families. Have them ask their parents or other family members for one *dicho* that expresses a value that they would like their children to learn.

   Some other *dichos* similar to the one for this lesson are:

   Hijo de gato, caza ratón. (Son of a cat, hunts mice.)
   Hijo de gato, gatito. (The son of a cat is a kitten.)

Summary

Remind students that their culture and their families are important sources of values. Tell students that all of the messages discussed in class are ways in which our families pass on culture and values. Emphasize the importance of realizing that even when we don't agree with our parents we know that they are trying to teach us how they feel life should be lived. They are passing on their values to us, as we will pass on our values to our children someday.

Tell students that the next lesson is about pride in our family heroines and heroes and how they contribute to the richness of our heritage.

Parent Values

(This is what you can say to your parent before you start your interview:

We are learning about Latino family values and traditions in our class. The definition of **value** that we are using is: A value is any belief or quality that is important, desirable or prized.)

Values are those messages we get from our families about things like:

Having pride in the family
Being responsible
Being honest
Being kind
Working hard
Respecting your elders
Loving and caring for the family
Going to school
Being a parent

What is one value that is especially important to you?

What is one value that was especially important to your parents when you were growing up?

What is the one value that you hope I will strongly believe in as I become an adult?

Lesson 4
Family Heroines and Heroes

DICHO

Un hogar sin libros es como un jardín sin flores.

(A home without books is like a garden without flowers.)

This *dicho* is reflective of the importance
that books and reading should have in the home.

Background and Rationale

This lesson is designed to help students affirm that feeling connected to our families and family members contributes to our sense of family/cultural pride and self-esteem.

The story of Papá Pepe gives students an example of a family hero. The lesson teaches that all families have heroines and heroes, family members to look up to and admire. The lesson encourages the students to look for their own family heroines and heroes and continues to reinforce how family values are passed on from generation to generation.

In the first part of the lesson, students will review the homework from Lesson 3—the

"Family Values" activity sheet—and will discuss one value their families want them to believe in as they grow into adulthood. In the second part of the lesson, the students hear and discuss the story of Papá Pepe. The lesson ends with a homework assignment in which students are asked to go back to their families and identify family members of whom they are proud and write about them.

Preparation

Read the story of Papá Pepe before class.

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Parent Values Worksheet Follow-up	"Parent Values" student activity sheet from Lesson 3
Read story	"A Spanish Family's Hero—Papá Pepe"
Discussion	None
Homework	"Guided Questions for Writing a Story"

Procedure

Parent Values Worksheet Follow-up

1. Begin this lesson by asking students for feedback on the homework in Lesson 3.

2. Ask students how they felt about the exercise, and going around the room, ask them to quickly share with the whole class the one value that their parents want them to believe in when they become adults (Question #3 of the "Parent Values" student activity sheet).

3. Conclude the review of the homework by stating that we probably will have values very similar to our parents' values. Some of our values will be different, based on how we perceive our lives and what we feel we need when we are adults. It could be that we will live our lives with a combination of the values that we learned at home and ones we will add as our own. Tell students that they will continue to examine how family values help shape the way we live and interact with others.

   Introduce Lesson 4 by telling students this lesson is about identifying people in our families of whom we can be proud.

The Story of Papá Pepe

1. Start this part of the lesson by telling students that feeling connected to our families contributes to family pride and to feeling good about who we are. All families have family heroines and heroes, people whom they admire and look up to. Explain that the story of Papá Pepe is about a Spanish family's hero. The story of Papá Pepe is a true story about a young man from Spain who sailed to the Americas* by himself when he was 13 years old.

   * Clarify that from a Spanish perspective the Americas include North and South America, Central America and the Caribbean Islands, and not just the United States.

2. Read the story aloud to students as they follow it in their workbooks. After the story, guide the discussion with the following questions:
   - How hard do you think it was for Pepe to sail by himself to Cuba from Spain when he was 13?
   - Do you think that 13-year-olds were different then than they are now?

- What do you think was different?
- What do you think was the same?
- What did Pepe do that would make his children and grandchildren proud to be part of his family?
- Have you heard a story similar to this one in your family?
- Do you know of other Spanish or Latin American immigrants who have struggled to *"hacer la América"* (to make it in America)?
- What is family pride?
- What kinds of things would cause you to feel proud of someone in your family? (Provide examples if students need help: being kind, helping others, being a dedicated mother, father, *madrina*, *padrino*, being honest, working hard, being brave, protecting your children from harm, fighting for your rights, fighting for your country, providing for your family members, being a good neighbor, using special gifts and knowledge to help others, struggling to provide for your family.)

Note to teacher: The stories of Romana Bañuelos, Don Tacho Moreno and José Aponte from the role models lesson in the Cultural Pride Unit can be easily adapted for use in this lesson as well.

Homework Idea

1. Ask students to think of a family story that makes them feel proud.

   Ask them to take a few days and write a story, in the space provided in their workbooks, about the member or members of their family of whom they are proudest. Acknowledge that there may be more than one family heroine or hero or a team that they want to write about. Tell students they can write about more than one person or a family as a group if they like. Recommend that they read the questions provided in their workbook to guide themselves as they write their story. Write these incomplete sentences on the board and suggest that students can start their story with one of them:

   I am proud of being a Martínez because...
   A time when I was proud of being part of my family...
   The family member (or members) of whom I am proudest is (are) ...

Other *dichos* similar to the one used for this lesson are:

El que poco lee, poco aprende. (He/she who reads little, learns little.)

Leer es poder. (Reading is power.)

A Spanish Family's Hero
Papá Pepe

This is a true story about a Spanish family's hero.

In 1873 when Pepe Matiella was 13 years old, there was a war in Spain between the Liberals and Queen Isabella. All around him young Spanish boys his age were being dragged off and made to fight in the war.

Pepe thought about his situation. He was an orphan at 13. He lived alone in a very small village in the mountainous region of northern Spain. He didn't want to fight in a revolution he knew nothing about. So he got on a boat that was sailing to America!

"Hacer la América," he called it. (To make it in America.)

He had some cousins in Havana, Cuba, who were in the cigar business. So off he went to search them out and ask them for work. *La Familia* Balza was hospitable and welcomed Pepe to their land. He was immediately given a job as an apprentice in the family cigar factory. On his first day of work, he came upon a large wooden sign that said:

Eduardo M. Balza
Manufacturer of Fine Cigars
Elaborated by Men of
Intellect and Art
Established 1864

He wondered what the sign meant by "elaborated by men of intellect and art."

Pepe was instructed to sit down at a long table where wide fresh leaves of tobacco were stacked. There were rows and rows of long tables of tobacco with men sitting side by side quietly working. The black man next to Pepe taught him how to carefully and gently roll the tobacco leaves by hand into perfect cigars. (Keep in mind that this was long before the surgeon general had determined that tobacco was hazardous to your health.)

No one spoke a word as Pepe tried his hand at rolling cigars. Suddenly the silence was broken. In the middle of the large hall where hundreds of men worked diligently, there was a large wooden platform with a podium. Pepe first heard a man's voice, strong

and clear, and then he turned to see that this man was standing at the podium reading from a Spanish newspaper. Every hour for the duration of the work day the workers took turns reading to the larger group. They read Spanish newspapers, novels and occasionally, English newspapers, which they would translate into Spanish. The man doing the reading was appropriately called "The Reader," and Pepe thought this was the greatest custom he had ever encountered. Then he knew what the sign meant by "elaborated by men of intellect and art"! The men were learning while they were working.

Pepe worked in Cuba for about twenty more years and when the Spanish-American War broke out in Cuba, he went to *"hacer la América"* in the USA. In 1898 he founded El Arte Cigar factory in Key West, Florida. The first thing he had built when he set up his cigar factory was the platform and podium for "The Reader." The hand-rolled cigars of El Arte Cigar factory were known throughout America. And on the golden paper rings he placed around his famous hand-rolled cigars was written, in tiny red letters, "Elaborated by men of intellect and art."

Years later, when Pepe became a father and then a grandfather, he was called Papá Pepe out of respect for his hard work and dedication. Papá Pepe was a Spanish family's hero.

The values he passed on to his children and grandchildren were honesty, hard work and the importance of reading. To this day in his family, although no one makes cigars anymore, reading is considered one of the most important things to do with your time.

Guided Questions for Writing a Story

Take the story of Papá Pepe home to your family. Ask your parents or other family members to tell you about the family heroines and heroes that they had when they were growing up. Whom did they look up to in their families?

Think about the person or persons in your family whom you most admire. Think about why you admire them. These family members are your heroines and heroes. Remember, it doesn't have to be one person, it can be two people or perhaps a team, such as your *padrinos*, grandparents, mother and father. The important thing is to identify people in your family whom you look up to and admire.

Ask yourself the following questions before you begin writing:

- Why do I admire this person or persons?
- What value or values do they hold that I would like to have?
- Would I want to be like these persons?
- Why?
- What did they have to do to be the kind of persons they became?
- Did they have to struggle to be the people they are?

When you identify your family heroine or hero, and you get that peculiar feeling deep inside yourself, you know you can call it family pride!

Family Heroines and Heroes

Use the following blank pages to write your family story.

I belong to the _____family.

Lesson 5
My Family and I

DICHO

Cada oveja con su pareja.

(Every sheep with its like. Birds of a feather flock together.)

This *dicho* is often used to express the belief that family members should stick together.

Background and Rationale

This lesson is designed to explore the concept of family relationships and the extended family. In the first part of the lesson, students acknowledge that *familia* means more than simply the people who live in the same house. The "Mi Familia" activity allows students to examine their connections with extended family members and other close relationships. Through this activity, students who already have direct contact with their extended families will have an opportunity to acknowledge them; students who do not have direct contact with extended family members will at least become more aware of them.

In the second part of the lesson, the students complete the "Connections" activity that allows them to identify the most important people in their world and see how close they feel to them in the present time. The student activity sheet and discussion focus on the new discoveries or appreciation that may have been found as a result of the lesson.

Preparation

Obtain long strips of butcher paper for *papel en la pared.*

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Mi Familia	*Papel en la pared* "Mi Familia" student activity sheet
Connections	"Connections" student activity sheet "Mi Familia y Yo" student activity sheet

Procedure

Mi Familia

1. Using the blackboard or the *papel en la pared,* brainstorm a list of family members or other persons who are not blood-related but with whom we have close

relationships. Possibilities include: *primos, primas* (cousins), *madrina, padrino* (godparents), *tíos, tías* (aunts, uncles), *abuelitos* (grandparents), mother, father, stepfather, stepmother, foster mother, foster father, half-brother, half-sister, close friends who are like family, etc. Some of these relationships may need to be defined. Whenever possible, let the definitions come from the students.

2. When students have understood the concept of family members, direct them to the student activity sheet in their workbooks. Tell students they will be making a list of the names of some of their family members and indicating what the relationships are. Allow ten minutes for students to prepare columns one and two.

   When students have finished preparing their lists of family members, explain that in the "Codes" column on the right side of the activity sheet, they are to place codes that will give more information about family members. Below is a selection of some codes you can use to assist students.

   Tell students, "Now that you have your list of family members, I would like you to use an 'LW' to stand for those relatives who 'live with' you. Go down your list and in the codes column place an 'LW' next to all those relatives who live with you in the same house." Repeat this procedure with other codes, such as:

   LW = live with you
   LN = live nearby or in your *barrio*
   LF = live far away in another state or country
   CW = call or write regularly
   SLN= same last name
   SF = see frequently

   When students have completed their worksheets, ask them to find a partner and compare lists.

   Bring students back to the larger group for discussion. Some of the things they may notice are:

   - Some families have many members that live nearby.
   - Some families have many members that live far away.
   - Some families have few members.
   - Some families have particular members they see often.
   - Some families only see relatives once a year at family reunions.

   Encourage students to take this activity home to share with their parents. With

parental help, they may be able to add relatives they might not have thought about during class.

Connections*

1. Tell students that the next part of the activity is private. How students feel about the exercise can be shared at the end of the lesson if students wish. Remind students of the right to pass. Have students look at the "Mi Familia" student activity sheet and choose 5 to 8 family members or friends they feel are the most important people in their lives at the present time.

2. Ask students to turn to part one of the "Connections" student activity sheet in their workbooks. Give them the following instructions:

   On the left side of the activity sheet, have students list the people in their lives whom they consider most important at the present time. Tell students that they have enough room to list up to six persons. If they would like to list more than six persons, they can use the back of the page.

   Next, have students draw a symbol or place the person's initials next to his or her name. Suggest that students choose a symbol that represents what the person is like or what they like to do. (Show them the example at the end of this unit.)

   After students have made their lists of the most important people in their lives and have drawn symbols for them, have them turn to part 2 of the "Connections" activity sheet. On part 2 have them draw a circle in the center of the page. This circle represents the student. Students can choose a symbol for themselves or they can simply write "ME" inside the circle.

   Using the symbols or initials they chose for their family members or close friends, ask students to position the symbols representing the people on their lists to show how close or distant they are in relation to themselves. Explain to students that they are drawing a diagram to represent how close or distant the people on their lists are in relation to themselves at the present time.

   Make it clear to students that each list will be different, because each person has a different definition of what is important. Show students samples of completed activity sheets provided for you at the end of the lesson. If necessary, draw examples of the exercise on the board.

Ask students to look at their diagrams and think about what they see and how they feel. Stress that this is a picture of their relationships today. The picture may change tomorrow and probably was different yesterday. Relationships change and develop.

3. When students have had time to fill out their worksheets, ask them to reflect on what they discovered. Ask them to turn to their workbooks again and complete the third student activity sheet, "Mi Familia y Yo." This sheet is only for them to reflect privately on what they learned about the people to whom they feel closest. It is not for sharing unless they would really like to.

   Optional: The teacher may choose to provide the opportunity for students to share anything they would like to about this activity, either in pairs or the large group. This will depend on how well the teacher knows his or her students. One way of sharing might be for the students to complete one of the following sentences:
   I discovered that...
   It seems that...
   I was surprised that...

* Connections activity adapted with permission from *Taught Not Caught,* The Clarity Collective. Fitzroy, Australia: Spiral Education Resources, 1988.

Summary

Summarize this lesson by acknowledging that some of us have a lot of direct contact with our extended families and some of us do not. It is important not to make judgments about what is best and to accept that all families are different. It is also important to encourage students to discuss the first part of the lesson with their parents to see who else could be included in the exercise.

Tell students that the second part of the lesson is confidential and was intended to show them whom they feel closest to at this present time. It is important to know that relationships change and sometimes you will feel closer to one family member than another. It just depends on what is going on for you at that time. Finally, encourage the students to do something nice for those family members that they feel close to. We all like to be appreciated.

Tell students that in the next lesson they will have an opportunity to identify family traditions.

Mi Familia

PART I—Directions: Make a list of family members. Write names in Column 1 and relationships in Column 2. (Example: María Sánchez/Aunt.)

PART II—Directions: Follow your teacher's guidelines for filling in the codes in the spaces provided below.

NAME	RELATIONSHIP	CODES

Codes
LW = live with
LN = live nearby or in your *barrio*
LF = live far away in another state or country
CW = call or write to regularly
SLN = same last name
SF = see frequently

Adapted from: *Family Life Education: Resources for the Elementary Classroom—Grades 4, 5, 6.* DeSpelder, L.A. and A.L. Strickland. Santa Cruz, CA: Network Publications, 1982.

EXAMPLE: PART 1

Connections

The most important people in my life

Mamá
(madrina, older sister, tía)

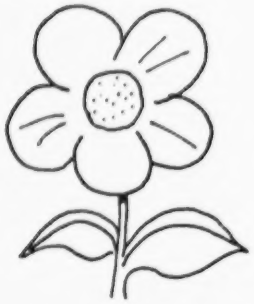
Papá
(uncle/*tío, padrino, abuelo)*

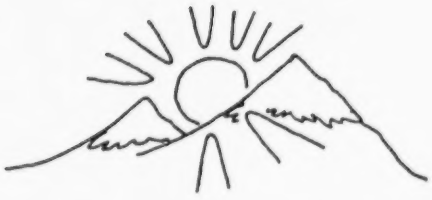
Nana
(abuelita, abuelito)

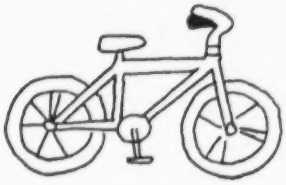
Sis
(hermana menor, hermanita)

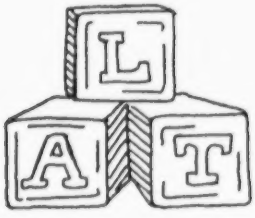
Baby Brother
(hermanito, hermano menor)

Symbols



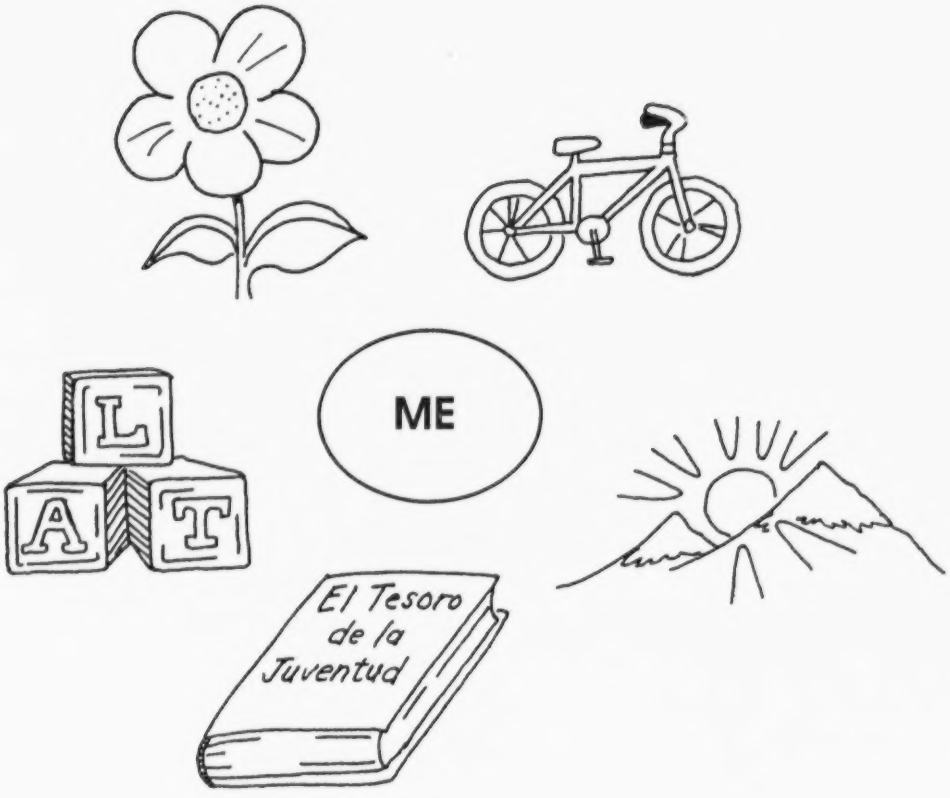






EXAMPLE: PART 2

How Close?



Connections

The most important people in my life

Symbols

How Close?

Mi Familia y Yo

1. Who is the person(s) you feel the closest to today?

2. What do you appreciate or like about this person or persons? (For example: "What I like about my *madrina* is that she really cares about how I am doing in school.")

3. Take a few moments to list how you could show appreciation for this person(s). (For example: pick some flowers for him or her, write a note saying "Thank you," bake a cake or put some fruit in a basket, or say "I like you" or "I love you.")

Lesson 6
Family Theater

DICHO

Lo que a tus padres hicieres, tus hijos harán contigo.

(A Latino family version of "What goes around comes around.")

This *dicho* means that what we do as children to our parents might be repeated in our families when we have children.

Background and Rationale

The primary purpose of this lesson is to give students the opportunity to demonstrate and observe the ways culture affects how families function. In this lesson students have the opportunity to work cooperatively in groups to synthesize the concepts they have been learning in *La Familia* with what they know from their own family life. These activities culminate in a student presentation of two *teatros* (role plays). (The two students portrayed in the *teatros* are Marisol Mendoza and Fred Soto from the "Assimilation as It Contrasts to Integration" lesson in the Cultural Pride unit.)

As part of the preparation for the *teatro*, students are encouraged to discuss the characters' dilemmas with their families and find out more about how family members think these types of dilemmas would be worked out at home. Through this process, students can gain a better understanding of some of the cultural value conflicts that could come up between parents' and children's values.

A secondary purpose of this lesson is for students to be creative and have fun.

The lesson ends with a summary discussion that focuses on how cultural values affect families. The lesson is presented in three parts and needs a minimum of three days to implement.

Two groups will take turns presenting "The Slumber Party" *teatro* and two will present "A Trip to the Pyramids."

On the first day, the students prepare by reading the material, discussing their roles and strategies and planning the *teatro* presentation. On the second day, the first two groups present one of the *teatros*. On the third day, the other two groups will present the other *teatro*. Both presentations will be summarized with a discussion.

Time

Allow a minimum of three 45-minute class periods for this lesson.

Preparation

Read the lesson and familiarize yourself with the procedures.

You will need a minimum of three days to implement the activities in this lesson.

Outline of Activities

Activity	Materials Needed
Day 1 Family *Teatro* Preparation	*Teatro*/role plays "The Slumber Party" "A Trip to the Pyramids" Student materials and background information
Day 2 Presentation of *Teatro*/ role play #1	Props, scripts, costumes, etc.
Day 3 Presentation of *Teatro*/ role play #2	Same as above

Procedure

Day 1

1. Divide the class into four groups and assign the *teatros*. Assign "A Trip to the Pyramids" to two groups and "The Slumber Party" to the other two groups.

   Have the groups read their assigned material, familiarize themselves with the characters and roles and plan the presentation. Explain to students that they will have an opportunity to develop a play based on the information that has been given to them. To make the role plays more fun, advise them not to discuss what they are doing with the other groups. Tell them that you are available to assist them in developing ideas and different angles for the plays.

   Ask for student volunteers and assign the different roles in each group.

   Have students spend the remaining part of the class period planning and rehearsing the *teatro*.

Some of the steps may be:

- Decide on props and how the room should be set up. (Encourage use of visuals, costumes, make-up, drawing or painting sets on butcher paper, use of nonverbal expressions, music, etc.)
- Decide how each role is going to be played, what angle or problem-solving approach will be taken.
- Rehearse roles.

2. Ask students to take the material home to their families and ask them for suggestions on how they think each family member in the *teatro* should act or what they should say. Tell them to ask for ideas on how to solve the problem. Emphasize to students that this preparation step is important, because it will give their roles realistic depth and perspective. They don't have to agree or disagree with their family members. They are just asking for input. (Advise students not to take what family members say too personally. Remind them that they are merely asking for opinions and suggestions so that they can incorporate some of their family perspective into the *teatro*/ role plays.)

   Depending on how much time you want to devote to this lesson, ask students to meet once more on their own or for about 20 minutes during class time to discuss the suggestions they received from their families, review their roles and make final preparations for their presentations.

Procedure

Follow the same procedure for both *teatros* for Day 2 and Day 3.

Day 2 and Day 3

Presentation of *teatros*: "A Trip to the Pyramids" and "The Slumber Party."

1. Allow about 5 to 10 minutes for last-minute preparation before students do their *teatro* presentations.
2. Allow each group approximately 15 minutes to present its *teatro*.
3. After each of the *teatro* presentations, ask the players to remain in front of the class and stay in their roles for a few minutes. Encourage the rest of the class to question the players about their feelings on the dilemmas of the characters they played. For

example, one student can ask a question of Fred: "Why is it that you prefer to go the space camp instead of Mexico?" Or to the *abuelita*: "Was it difficult for you to think of solutions to the problem?" To the mother a question might be: "How did it feel to think about changing the trip after planning it for so long?" To the father it could be: "Why is it so important to go to Mexico?" Encourage students to ask questions about why they chose to do what they did or say what they did, etc.

Ask students if they have any other questions to ask the players before going on to the next presentation.

4. After both groups have presented their *teatros*, facilitate the summary discussion using the following questions:

   - How was the dilemma solved in each of the *teatros*?
   - How could it have been done differently?
   - What were the similarities and differences between the two presentations of the same dilemma?
   - How was what happened in the *teatro* different than what would have happened in a real family?
   - How was it the same?
   - When you asked your own family members about the *teatro* dilemmas, how did they feel the dilemma should be solved?
   - How were these suggestions different from what came up in the actual presentations?
   - How do you think family and cultural values affected how the dilemmas were handled in the *teatros*?
   - What familiar Latino cultural values did you recognize in the *teatro* dilemmas?

   (Students may need help with the last question. You can suggest the following possibilities: Relying on an *abuelita* or *madrina* for advice is an example of the Latino reliance on extended family members to help with problems. Expectations for the family to do things together, such as vacations, are also reflective of a Latino cultural value. Wanting to preserve pride in being Latino is a cultural value; protecting girls and raising them with traditional values is reflective of how young Latinas are raised. There will be other values reflected as the *teatros* develop that the teacher will need to point out to students.)

   When there are differences of opinion and different ways of looking at things in a family, what can we do to help others understand our point of view without offending them or hurting them?

- Is this difficult?
- Is it easy?
- What kinds of things could we say to make communication in the family easier?

Summary

Tell students that the purpose of these *teatro* lessons was to give them an opportunity to observe and practice how culture and cultural values can affect how families function. Tell them that they probably observed that different family members held different values. Finally, tell them that these *teatros* were developed to help them gain a better understanding of what goes into how a family functions.

The Slumber Party

Background Information

Marisol is a 14-year-old Chicana who lives in Southern California with her mother. Marisol's parents are recently divorced. Marisol lives with her mom, but both parents take part in raising her. Her father, who is a truck driver, is frequently out of town on business. Marisol's mother works as a secretary for a produce company.

To the Student

Read the story of Marisol Mendoza that is reprinted from *Cultural Pride* and included in your *La Familia* workbook.

The Dilemma

Marisol has been invited to her friend Michelle O'Neill's 14th birthday slumber party. It is the event of the year! Six of the most popular girls have been invited to this party. The girls have been planning it for months. The plan goes something like this: Michelle's big brother, who is 23 and has his own pickup truck, is taking all the girls in the back of his truck to a bonfire beach party. All the girls' favorite boyfriends have been invited to the beach party as well. The boys are responsible for the music, and Michelle's parents will supply the food and beverages. After the beach party, everyone is invited to Michelle's house for birthday cake, hot chocolate and horror movies. Michelle's parents have given permission for the boys to stay until 2:00 a.m.

The girls have picked out several of the scariest horror videos for the midnight movie marathon. After the boys leave the girls are planning to stay up all night to watch the sun come up.

Months ago, before the divorce, Marisol asked her mother if she could go to Michelle's slumber party. Ms. Mendoza said that they would have to talk about it later but that it would probably be okay if her father agreed.

Today when she told her mom all about it, her mom said, "I am sorry, Marisol, but you're too young to sleep over at other peoples' homes. You can go to the beach party if Michelle's mother is going to be there, but you need to be home by 11:00 p.m. Your *madrina* and I will pick you up at that time."

How can this dilemma be solved?

The Slumber Party

Marisol

You are Marisol and you are 14 years old and in the 7th grade. Michelle O'Neill and you are best friends. You, Michelle and four other friends have been planning Michelle's birthday party for a long time. You are excited about the party and very upset that your mom won't give you permission to go for the entire time. You think it's unfair.

Your parents are divorced and you know your mom is trying her best, but it's hard for her to make these kinds of decisions by herself. You are torn between feeling very angry and strong about wanting to go to your friend's party and feeling sorry for your mom because she now has to make some tough decisions by herself.

You wish you could call your dad so the three of you could work it out but he's out of town. Your *madrina* (and aunt), Tina, may be able to help you and your mom come to a compromise.

Hint: Remember your *madrina* (Aunt Tina) and Michelle's older brother know each other. They went to school together.

The Slumber Party

María Luisa Mendoza

You are Marisol's mother. You were born in Mexico and raised by traditional Mexican parents.

Although you are happy to be in the USA, you don't agree with how things are going for young people in this country. It's so different from when you were growing up in Mexico. You want Marisol to wait until she's fifteen to date boys, just like you waited.

You hear about girls getting pregnant and dropping out of school—you hear about young people getting in trouble. You are scared about how these things will affect Marisol.

This is a difficult time for you. Recently you and your husband went through a divorce. Marisol's father is a much stricter parent than you are. He's out of town and you don't feel comfortable making the decision by yourself that Marisol can sleep over at Michelle's. As a matter of fact, you feel very uncomfortable about it. You always said that sleeping over at other peoples' houses was not allowed. It goes against what you believe is proper for a young girl. It would be easier to say yes to Marisol if you had a partner to help you decide.

You are torn between wanting to say yes to Marisol so she can be happy and have a good time, and acting like a responsible parent. You want to come up with a solution or compromise but you don't know what it is. Your younger sister and *comadre*, Cristina (Tina), is a contemporary young woman who has been in the states most of her life. She always has good suggestions about bringing up Marisol. She respects your values but also understands contemporary life in the USA. She also knows the O'Neill family, since she went to school with Michelle's older brother.

The Slumber Party

Cristina "Tina" Rodríguez

You're Marisol's *madrina* and María Luisa's youngest sister. You've been in this country since you were a little girl. You are 23 years old and attend the university. You love your sister and your niece very much. You admire how your sister is raising Marisol with strong Latino family values. You feel Marisol is a sensible young girl. You are visiting your sister's house when the slumber party dilemma comes up. Marisol and you are very close and you often give her advice about problems that she may have at school. You understand both sides of the issue because you came to this country at a very early age and went to school here. You have many Anglo friends and understand both cultures. You were raised by very traditional Latino parents who were very strict with you. Your sister María Luisa and you are also very close, and you are also *comadres* so you feel comfortable sharing your opinions with your *comadre*.

As Marisol's *madrina*, it's your role to be supportive and loving and come up with some ideas to help solve the problem with a compromise.

Hint: Remember you know Michelle O'Neill's older brother, who will be taking the girls to the beach.

A Trip to the Pyramids

Background Information

Fred is 13 years old and lives with his parents in Chicago, Illinois. Fred is very interested in astronomy and in the space program. His parents are second generation Latinos and believe in promoting pride in the Latino culture. They have been planning a family trip to Mexico to explore the pyramids for quite some time. Fred understands his parents' commitment to the family. He has been encouraged to do well in school and has developed his own goals.

Fred's father and mother have been saving money for over a year to go on this trip to visit the Mexican pyramids. Fred and his sister, Elisa, have been looking forward to this trip, too. They know it will be fun and they will learn more about their family heritage.

To the Student

Read the story of Fred Soto that is reprinted from *Cultural Pride* and included in your *La Familia* workbook.

The Dilemma

The Mexican summer vacation is planned. The whole family has agreed and set dates and schedules. All family members are excited about the trip. However, Fred has just learned that he has been chosen to participate in a 4-week work-study program at Cape Canaveral, Florida, attending special astronomy classes in the morning and working in the space lab in the afternoon. All expenses for this program are paid. This is a great opportunity for Fred! He's excited and proud of himself for having the grades necessary to compete for eligibility in the program. The only person in the family that knows that Fred applied for the program is his *abuelita* (grandmother). Fred wanted to surprise his parents and he asked his grandmother not to tell them. He's just learned of the award and hasn't told his *abuelita* or his parents yet.

The dilemma is that the space work-study program falls during the same time as the big trip to Mexico. There's a family reception on the first day of the space program. Everyone's families will be there. This is the same day the Soto family is scheduled to leave for Mexico.

The space work-study program is only available to 10 students from Washington Junior High every year. Fred would have to compete again next year if he wanted to go. Unfortunately, it's only available on these dates. How can this dilemma be solved?

A Trip to the Pyramids

Fred Soto

You are Fred, and you have been doing extra school work and working in the Astronomy Club to be able to compete for the space work-study program. You finally got what you deserve. This is a golden opportunity for you and you want to go to the space work-study program very badly. Although you know your parents are going to be proud of you for making it into the program, you also know they are going to be deeply disappointed that it is scheduled at the same time as the trip to Mexico. You either give up your opportunity to attend the space work-study or do not go on the trip to Mexico. You don't know what else you can do. You are upset.

You are torn between participating in the space program and going with your family to Mexico to see the pyramids. Which is most important? What will you decide? How will you present this dilemma to your parents?

Your *abuelita* is the only person who knows that you competed for the space work-study program. You can't wait to tell her the news. You know it's going to be hard for her to help you with the problem, but she's very wise so you know she'll give it her best.

A Trip to the Pyramids

Frank Soto

You are the father of Fred and Elisa. You are a manager at a local electronics plant. Life has not been easy for you. You put yourself through college and have provided well for your family throughout the years. You and your wife, Delia, have worked hard to raise your children. Both you and Delia have been dreaming about the trip to Mexico for over 2 years. Finally, last year you started a savings account specifically for the trip. This summer you and Delia are taking the children and their grandmother to Mexico to explore the pyramids! This is a great opportunity for the kids to trace their roots and have more pride in being Mexican. You are going to visit family and trace your roots to the little town where your grandfather was born.

You are excited and looking forward to this trip! You know the kids have been saving their spending money and they too are looking forward to the trip. As far as you are concerned, nothing can stand in the way of this great family vacation you planned and worked for.

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A Trip to the Pyramids

Delia Soto

You are the mother of Fred and Elisa. For as long as you can remember, you and Frank have been talking about taking the children and your mother to Mexico to see the pyramids and visit the places where your families are from. This year it's finally going to happen. You've saved enough money and you are really going to do it! Fred and Elisa are excited, and your mother got tears in her eyes when you told her you were taking her back to where her mother lived her life as a young girl.

You know how much it means to Frank, your husband, to take the kids on this trip that everyone's been talking about and planning for 2 years!

A Trip to the Pyramids

Elisa Soto

You are Fred's sister and you are 12 years old. You are excited about going to Mexico. You have been reading about advanced civilizations— the *Mayas* and the *Aztecas*— and preparing for the trip.

The trip sounds fabulous. You'll travel by plane to Mexico City and by train to the small villages. You have been saving your money to buy Indian artifacts. Your parents are so excited about this trip, they seem like children, too. Your *abuelita* has been in a very good mood lately and telling you all kinds of stories of her experiences as a young girl in Mexico. You can't wait!

A Trip to the Pyramids

Abuelita Doña Concepción

You love your family. Your job is to take care of them and help your daughter with the children. You've been living with your daughter and son-in-law since the children were babies. You're proud of your granddaughter and grandson. Elisa is an "A" student and just as expressive as her mother. You are proud of her good grades. Fred is also very smart, in your eyes. He's going to be an astronaut and you know it! He told you about competing for a space work-study program where only 10 kids from his junior high get to go. He wanted to surprise his parents and asked you not to tell anyone until he knew the results. You are excited about the trip to Mexico and are also anticipating Fred's good news!

Your role is to be the helper in problem-solving the dilemma that will be presented. It's up to you to come up with possible ideas for solutions.

Marisol Mendoza

I am a Chicana and I'm proud of it. Because of my cultural roots, I learned how to be close to and respect my family. My *jefita* (that's my mom) has worked hard for what we have, and although she seems old-fashioned to me sometimes, I understand where she is coming from.

My dad and mom are divorced now, but Dad is real proud of his heritage, too. He often says to me, "Marisol, never forget who you are and where you come from. Your mom is a full-blooded Yaqui from the State of Sonora, and I am a Mestizo. I came from an Indian mother and a Spanish father." I can see the pride in his eyes when he says that to me, and I can't help but feel it inside myself, too.

One of the things that both Mom and Dad insist on is that we speak Spanish. I used to get so mad at them about it, but now I know that they are right. I know that speaking two languages is going to open up a lot of doors for me someday when I look for a job. Sometimes I hear people saying that this is America, and we should all speak English. I disagree. I believe we should speak two languages if we can.

I am also proud of being an American. I was born here and think this is a great place to live. I am glad that my parents came here from Mexico to raise us as Americans. This is my country and, like my teacher says, I can be anything I want. Sometimes I really believe that and sometimes I don't. Although I have never been discriminated against, I know prejudice exists.

My mom says she wants me to feel rich and fortunate because I have two cultures rather than just one. I think she's right!

When people ask me what I want out of life, I tell them: I want to be respected for what I am—a Chicana. I want a good education and a good job. I don't want to be discriminated against.

Fred Soto

Before I tell you my story, let me tell you that my name is not Federico. My father calls me Federico because that was his father's name. My grandfather was a World War I veteran—Federico Soto García. I have some old pictures of him in his uniform and he looks just like a war hero with all his medals.

I loved my grandfather but I don't like his name. I just want to be called Fred, thank you. My dad's always talking about how we are Chicanos and how proud we should be of our cultural roots. He grew up in the 1960s. I have a picture of him when he was in college. He is holding a sign that says "Boycott" on it. I'm not real sure about what it means. I think it has something to do with farmworkers but I don't know.

My mom says she feels guilty that her children don't speak Spanish. ("But they understand everything," she says.) It's true, when my aunts come over and they sit around and drink their *cafecito* (that's coffee) and they don't want us to understand what they are saying, they speak Spanish real fast. My sister Elisa and I still understand everything.

Anyway, my folks and I don't agree about this Chicano stuff. The way I look at it, I just want to be an American. I want to be an engineer. I want to work on the space program and I want to speak English. English is what we speak in this country and everyone in all the other countries wants to speak English too.

My parents and I discuss how I feel about wanting to be called an American and how they feel I should be called a Chicano. Dad tells me that there is still discrimination going on in this country. I think that discrimination is wrong, but I think it's worse if we go around calling extra attention to ourselves as "Chicanos."

Sometimes our discussions get pretty emotional and my mom puts her hand on her forehead and says, "*Ay, mijito*" (that means, "Oh, my son"). Then she usually tells me about my Mayan ancestors and where my grandparents came from. I really like listening to these stories because they make me proud of who I am. But I still say I'm an American.

Sometimes my parents try to understand. They look at each other and shrug their shoulders and say, "Maybe he'll change when he gets a little older." Who knows? Maybe I will change. For now, I just want to be called Fred, not Federico, and I don't want to call myself a Chicano. I want to be called an American.

When people ask me what I want out of life, I tell them: I just want to be respected for what I am—an American. I want a good education and a good job (in the space program). I don't want to be discriminated against.

Lesson 7
Family Traditions and Celebrations

DICHO

Quien canta, sus males espanta.

(Sing away your troubles.)

This *dicho* addresses the importance of having fun and taking a cheerful attitude toward life and especially, life's troubles.

Background and Rationale

Latino family traditions and celebrations are a very important part of the rich family and cultural heritage of Latinos worldwide. Traditions serve to further cement strong family ties and are one of the major transmitters of culture.

In this lesson, students are assisted in identifying family traditions. The purpose of this activity is to help students become aware of their own and other family traditions and gain a greater appreciation of special family activities. In this way students begin to understand how a sense of family unity and solidarity results from observing family traditions and celebrations.

Teacher Note

Many Latino family traditions and celebrations are rooted in the practice of Catholicism. In many instances, the traditions and celebrations are a blend between old-world Catholicism and indigenous rituals and practices. The worksheet for this lesson has many references to celebrations that have religious origins, and it is important to be sensitive to the fact that some students may not identify with these traditions. It is also important to know that many students have no idea that many of these celebrations are rooted in Catholicism. Care must be taken, however, to help students accept the differences in families in general and respect must be communicated regarding choice and religious practice.

In addition, teachers must be assured that the activities in this lesson and the tradition references listed on the worksheet are concurrent with district guidelines related to discussing religious practices. This lesson may need to be modified or dropped in some schools.

Teacher Preparation

Familiarize yourself with the "Latino Family Traditions and Celebrations" student activity sheet. Review the "Spanish Word List" in the Appendixes that explains the terms used on the student activity sheet.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Family Traditions and Celebrations	"Family Traditions and Celebrations" student activity sheet

Procedure

Family Traditions and Celebrations

1. Start the lesson by explaining to students that the kinds of activities that a family participates in regularly are often called traditions. Traditions can be celebrations, a special way of doing things, special recipes or other ways of saying, "This is the way we do this in our family." These special things that we do with our families help unite us as a family and provide us with special memories. When we become adults, we can choose to continue with old family traditions or we can start new ones to pass on to our children. Traditions help us remain connected to our families.

2. Direct students to the "Family Traditions and Celebrations" student activity sheet in their workbooks and explain that this is a list of things that some families do together. Teachers should use guided practice to lead students through the activity sheet, clarifying and explaining the various traditions as necessary and appropriate. Ask students to check the traditions that are observed in their homes and add those which are not on the list. When students have completed the activity sheets, ask them to pair up with someone they do not know very well and share similarities and differences in the kinds of traditions that are enjoyed by each of their families. Remind students that the traditions listed are from different Latino and non-Latino cultures. Also, many traditions identified will be particularly relevant to students who are a part of a Catholic family. It is important to be sensitive to the fact that this is not the case for all students, either Latino or non-Latino. Remind students of this and explain that they are not expected to be familiar with all of the traditions listed.

Summary

Summarize the content of this lesson by telling students that one of the things that keeps the Latino cultures alive and growing is the importance that Latino families place on traditions and celebrations. Tell students that traditions and celebrations serve many important purposes. They help us feel united to our families, preserve and pass on our cultural heritage and enhance our family pride and solidarity. Traditions and celebrations that we observe year after year with our families become a part of our lifelong memories. These memories and traditions become part of us and we can carry them with us forever.

Celebrating and preserving tradition is a way of life for many Latinos and it is one of the most important parts of Latino culture.

Homework Idea

As a homework assignment, have students ask their parents or another significant family member to tell them about the most memorable family tradition they remember from childhood.

Have students draw a picture, make a collage, write a short story, essay or poem about the tradition. Make a classroom exhibit or compile a special book of memorable traditions to keep in a special place in the classroom.

Latino Family Traditions and Celebrations

Directions: Look over this list of traditions which some families enjoy. Check the ones that you do with your family. Remember all families are different. Add traditions you enjoy that are not on the list.

Family Traditions

_____ 1. Christmastime and the month of December have many kinds of celebrations and traditions. Check the ones you observe and add the ones that are missing.

What do you call Christmas at home?

_____ Navidad
_____ Noche Buena
_____ Christmas

Other December and Christmas celebrations:

_____ Día de los Tres Reyes Magos—Three Kings Day—January 6
_____ Going to *Las Posadas*
_____ *Día de Nuestra Señora de Guadalupe*
_____ Opening Christmas presents, making Christmas gifts
_____ Cooking Christmas foods: *tamales, empanadas, biscochuelos, turrón, fruta de horno, lechón asado, flan, plátanos fritos.* List some Christmas foods that are made in your family: _____

_____

_____

_____ Putting out shoes or stockings for the Three Kings or Santa Claus to fill, breaking a *piñata* on Christmas Eve.

List other Christmas celebrations or traditions that you do in your family:

_____

_____

_____

_____ 2. Thanksgiving dinner together—*Día de Dar Gracias*

_____ 3. Celebrating family members' birthdays or saint's days
_____ 4. Mother's Day *fiesta* or get-together
_____ 5. Mother's Day gifts or cards
_____ 6. Celebrating saints' days *(Día de San Juan, Día de San Francisco)*. List others:

_____

_____

_____

_____ 7. *Cinco de Mayo* celebration
_____ 8. 16 *de Septiembre* celebration
_____ 9. *Día de la Raza* celebration
_____ 10. Other dinners and mealtimes together on holidays
_____ 11. Father's Day gifts or cards
_____ 12. Going to church or other religious services together: *mandas*, pilgrimages, etc.
_____ 13. Bedtime ritual (family stories, kisses, hugs, games, etc.)
_____ 14. Easter activities: making *cascarones*. Making special food for Easter or Lent: *capirotada* (bread pudding with nuts and raisins), *chicos, tamales de camarón*. List other Easter foods you know of:

_____

_____ 15. Visiting with relatives
_____ 16. Family reunions
_____ 17. Making tortillas in the kitchen or in the backyard. List other food you make as a tradition in your family:

_____

_____ 18. *Quinceañeras*—or celebrating *"los quince años"*
_____ 19. *Bodas de Oro* (50-year anniversary) *Bodas de Plata* (25-year anniversary)
_____ 20. Baptisms, *Bautismos*, First Communion parties
_____ 21. Special dish or refreshment served at certain meals or certain times of the year: *tamales, capirotada, paella, empanadas, arroz con frijoles, mole, flan, lechón asado, plátanos fritos, yuca con mojo*. List your family's traditional foods:

_____

_____ 22. Special New Year's celebrations
_____ 23. *Día de los Muertos*—taking food and flowers to the cemetery, and other festivities

_____ 24. All Saints' Day
_____ 25. Watching or listening to a certain TV or radio program together
_____ 26. Building special shrines to Jesus, the Saints and Mary or Our Lady of Guadalupe
_____ 27. A special time during the week set apart for the family
_____ 28. Halloween activities as a family
_____ 29. *Carnaval*—celebration before Lent starts
_____ 30. A regular family walk
_____ 31. Family vacations, annual visits to grandparent's home or to see other family members, going to your homeland—trips to Mexico, Puerto Rico, etc.
_____ 32. Family recreational activities (for example: drive-in movies, *carnes asadas, paseos, tardeadas,* picnics, gardening)

List other family traditions that you observe in your family:

_____ 33. _____
_____ 34. _____
_____ 35. _____
_____ 36. _____
_____ 37. _____

When you have completed your work on the list, look back over it and answer the following questions:

List three of your favorite family traditions and tell why each is important to you.

1. _____ is important to me because
_____
_____

2. _____ is important to me because
_____
_____
_____

3. _____ is important to me because

_____

_____

_____

What do you like best about the activities that your family does together?

_____

_____

_____

Adapted from *Family Life Education: Resources for the Elementary Classroom—Grades 4, 5, 6.* DeSpelder, L.A. and A.L. Strickland. Santa Cruz, CA: Network Publications, 1982.

Lesson 8
Celebrating Family

DICHO

Amor con amor se paga.

(Love is repaid by love.)

This *dicho* states that if you give love, you will receive love. It was taken from the thoughts and writing of José Martí, a dedicated Cuban leader who fought for Cuban independence from Spain.

Background and Rationale

The final lesson of *La Familia* ends in celebration of the family. The activities provided in this lesson are intended to bring closure to the unit by encouraging students to acknowledge what is special about their families. Students will have an opportunity to do this by completing the writing activity in their workbooks, sharing with their classmates and finally, by painting a mural that illustrates what celebrating family means to them.

We encourage the teacher to bring refreshments and end this unit with a *fiesta*. This

celebration could also be a good opportunity to invite parents to class to share in celebrating *La Familia*.

Teacher Preparation

At least a week before the final lesson, decide with students the kind of celebration there is to be. Plan for foods and beverages and other *fiesta* ideas. Contact family members as appropriate. Prepare as many sheets of *papel en la pared* as needed for murals. Obtain tempera paints, colored markers, tape, scissors, etc.

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
"What Makes My Family Special to Me?"	"What Makes My Family Special to Me?" student activity sheet
Celebrate Family Mural	*Papel en la pared*, tempera paints, markers, other appropriate materials for mural painting.

Procedure

What Makes My Family Special to Me?

1. Tell students that this activity is part of the celebration and closing of *La Familia* unit and that it is an opportunity for students to acknowledge some of their families' special qualities.

   Acknowledge that sometimes we are upset with our families and that it is hard to see their positive sides. The object of this last exercise is for students to spend time thinking about what they really like and find positive about their families.

2. Direct students to their workbooks and ask them to look at the student activity sheet and answer the question, "What makes my family special to me?" Tell students to list 5 specific actions, qualities, beliefs or practices that they value or like in their families. Ask students to describe what it is about the special family quality that they admire that gives them enjoyment. For example, a student who enjoys weekends with his family might say that he particularly likes playing softball with his aunts, uncles and cousins when they go to the park on Sundays. Have students write an essay using the first question as the topic and including the five qualities they listed.

   Encourage students to take their student activity sheets or essays home to share with their family members. Tell students that often other family members don't realize how important or enjoyable certain family times can be and this is a good opportunity to show them how much they are appreciated.

   Tell students they will have an opportunity to use some of the good qualities they identified in their families in the final exercise of this lesson.

Celebrate Family Mural

1. Tell students that to end the unit on *La Familia*, they will have an opportunity to create a mural. The title of the mural is "Celebrate Family." Divide class into groups of five and ask them to spend about five or ten minutes discussing how they could paint a mural celebrating family. Students can draw or paint the mural in any way they want as long as it expresses a feeling of celebration of family. Encourage them to go back to Lesson 7 and look through the traditions and celebrations and incorporate those ideas, as well as some of the good qualities they identified in the "What Makes My Family Special to Me?" activity. Instruct each group to take one of the *papeles en la pared* and start their murals. Each group's goal should be to have fun,

be creative and in the spirit of group cooperation, create a mural that will reflect the most positive qualities, traditions and activities that celebrate the family. Tell students that they have 20 minutes to create the mural. Advise the groups when they have 5 minutes left.

2. After students have completed the murals, tape murals to the walls and ask each group to explain them to their classmates. Encourage other students to ask questions. Some questions may be: why a certain tradition was chosen, how the group feels about their creation, what features were put in and why.

   Leave the murals up two or three weeks for the class to enjoy.

Summary

Tell students that this is the final lesson of *La Familia* and that its purpose was to help students further explore the positive family traits that contribute to their sense of family solidarity and pride. Encourage them to continue in their exploration and affirmation of who they are in the context of their families and culture.

Student Activity Sheet

What Makes My Family Special To Me?

1. _____

2. _____

3. _____

4. _____

5. _____

Appendix A
Historical and Ethnographic Profile of Latino or Hispanic Ethnic Groups in the United States

The term Hispanic is used interchangeably with Latino for this text because most of the following information is extracted directly from U.S. Census Bureau and Ford Foundation reports and they have used the term Hispanic.

According to the United States Bureau of the Census, Hispanics are persons who designate themselves as being Mexican, Mexican American, Chicano, Puerto Rican, Cuban or other Spanish Latinos. Working from this criteria, the 1980 census reports 14.6 million Hispanics on the U.S. mainland, or 6.4 percent of the total population.[1] These numbers, however, represent an undercount of the Hispanic populace. An additional but unknown number of Hispanics (both documented and undocumented) add to the "true" population, which has been estimated by some demographers to be well over 20 million.[2] Working from the actual census count, 60 percent of the 14.6 million mainland Hispanics are of Mexican origin, 20 percent are other Hispanic groups, including Central and South Americans, 14 percent are Puerto Ricans and 6 percent are Cubans.[3]

The reality of the Latino population, contrary to popular belief, is a very heterogeneous population including blacks, browns and whites. It is composed of distinct Spanish-origin groups, each concentrated in a different region of the country. While tied together by a common cultural background and language, each of these groups has its own demographics, educational and socio-economic status, perceptions of itself and of its place in U.S. society and internal diversity. In addition, individuals within each of these groups are differentially affected by the process of acculturation. To truly comprehend the complex reality of the Latino population, an understanding of each of the groups that comprise it is needed.

The following sections (Mexican Americans, Puerto Ricans, Cubans and Other Hispanics) are taken directly from *Hispanics: Challenges and Opportunities* (Ford Foundation, 1984).

Mexican Americans

The history of Mexican Americans in the United States, until recently, has largely been one of dispossession, subjugation and economic exploitation. More than 250 years before the 1848 Treaty of Guadalupe-Hidalgo, by which Mexico ceded the northern half of its territory to the United States, Spaniards and later, Mexicans, settled the area that is today the states of Texas, New Mexico, Arizona, Colorado and California. [4] Mexico had first opened its northern region, now Texas, to settlers in 1819, requiring their allegiance to Mexico and their adoption of Catholicism. Feelings of racial superiority, the press of new immigrants, Mexico's abolition of slavery and other factors led these settlers to revolt and create the Texas Republic in 1836, paving the way to further expansion of U.S. territory through the Mexican-American War of 1846-48. For the Mexican population that remained in this territory, it was the southwestward movement of the border and not their movement across it that brought them into the United States. Under the Treaty of Guadalupe-Hidalgo, their land and civil rights were to be protected, as was their right to retain their language, religion and cultural practices.

During the second half of the nineteenth century, the American Southwest was physically, culturally and economically isolated from the rest of the United States. Before 1880, there was little population movement between Mexico and the United States beyond local movements along an ill-defined border. Between 1880 and 1910, however, the southwestern United States experienced rapid economic development encouraged by the subjugation of the region's Native American tribes, the arrival of the railroads and the commercialization of agriculture. During this period, Mexican workers were eagerly sought by U.S. mining, railroad and agricultural interests.[5]

This demand for labor, along with social, political and economic disruptions in Mexico, increased the population of Mexicans in the U.S. to more than one million persons by 1930. At the same time, Americans of European heritage flocked to the West, resulting in large-scale violation of the land-grant protections accorded to Mexican Americans and their subsequent economic and social subordination. Soon, long-settled Mexican Americans were all but indistinguishable from new, economically deprived arrivals from Mexico.

The Great Depression, which brought economic stagnation to the Southwest, caused a backlash against unskilled immigrant labor that led to the deportation to Mexico,

between 1929 and 1935, of more than 400,000 workers (including many born in the United States).[6] The pendulum swung back, however, when World War II created labor shortages in the Southwest. Thus, in 1942, a series of intergovernmental agreements between the U.S. and Mexico created the *bracero* program that allowed the importation of Mexican workers for periods of up to six months. Workers were to be paid the prevailing wages and, on paper, to be protected against discrimination. As a result, large numbers of temporary agricultural workers were transported north. Growers benefited from the continuing supply of seasonal helpers who came without families and left when the work was done. Agricultural interests also used braceros as strike breakers.[7]

The bracero program was originally conceived as a temporary wartime measure. U.S. agricultural interests secured its extension and expansion until 1964, when, under pressure from organized labor, it was terminated by Congress. While the program was in operation, more than four million workers were recruited, and at its height, braceros entered the United States at an annual rate of more than 400,000.[8] Also during the program, the Immigration and Naturalization Service made periodic efforts to crack down on undocumented aliens; the largest such effort, "Operation Wetback," resulted in one million expulsions in 1954—including, through indiscriminate enforcement practices, some U.S. citizens.[9] But the bracero program served to revive the traditional pattern of population movement across the U.S.-Mexican border.

In addition to labor shortages, World War II created a new consciousness among many returning Hispanic war veterans. They became less docile and more politically active in the face of discrimination. For Mexican Americans, such new organizations as the G.I. Forum and the Community Service Organization arose and gave rise to new and more capable political leadership. The black protest movement of the sixties also inspired a generation of Mexican Americans to undertake political action and helped to heighten a growing sense of group consciousness.

Legal migration from Mexico was checked by amendments to the U.S. immigration law in 1965, 1976 and 1978. Family reunification provisions, however, allowed many former braceros who had adjusted their status prior to the program's termination to obtain permanent resident status for their immediate families. In this way, the law encouraged immigration as a self-sustaining phenomenon.[10] Illegal immigration also grew rapidly. The 8.7 million persons of Mexican origin counted by the U.S. Census in 1980 is a conservative figure that includes some but not all undocumented aliens.

The Mexican-origin population thus is multigenerational, containing newcomers, both legal and undocumented, as well as families with a long history in the United States. In 1970, 16 percent of the population were foreign-born, 34 percent were second-generation and 50 percent were third-generation or more, implying a broad range of

social and economic diversity. Most of these individuals are descended from, or are themselves, unskilled immigrants drawn here to work in the low-wage sectors of the Southwestern economy.[11]

Puerto Ricans

All Puerto Ricans are U.S. citizens by birth, making them unique among Hispanic subgroups. The population is further characterized by a pattern of circular migration that was encouraged, until recently, by cheap airfares. This ease of access has an often adverse impact on Puerto Ricans' socioeconomic status, as it militates against their establishing a firm foothold in either the mainland or the island economy and contributes to other problems of adjustment.

The political status of Puerto Rico is a volatile issue among those who favor commonwealth status, statehood or total independence. It is an issue that dominates Puerto Rican politics—on the island and the mainland. From 1898, at the conclusion of the Spanish-American War, to 1952, Puerto Rico was a territory of the United States. In 1952, it became an *estado libre asociado*, or commonwealth, which allows the island a measure of self-government while it remains part of the United States. Despite the fact that the new arrangement provided Puerto Ricans with a greater measure of self-government, many of the vestiges of colonialism that were present prior to the compact remain. For example, Puerto Ricans have no voting representation in Congress and cannot vote in U.S. presidential elections. However, the president can order Puerto Ricans into battle, as occurred in the Korean conflict, where one out of every forty-two Americans killed was a Puerto Rican. These and similar facts are cited by proponents of both statehood and independence. Supporters of commonwealth status recognize the shortcomings of the present situation but believe they can be ameliorated gradually within the commonwealth framework.

It should also be noted that island residents do not pay federal income taxes, which permits the island to offer major tax advantages to qualifying firms. This allowed the famed Operation Bootstrap to attract new business into Puerto Rico and transform the island from a primarily agricultural society to an industrial one.

Although Puerto Ricans have lived in the continental United States for a century or more, their numbers prior to World War II were small. Affordable air travel and increased employment opportunities on the mainland in the postwar years altered the situation. The 1940 census counted only 70,000 persons of Puerto Rican extraction living on the U.S. mainland; by 1950, the number had increased to more than 300,000 and by 1960, to nearly 900,000. The 1970 census counted 1.4 million persons of Puerto Rican origin on the U.S. mainland and the 1980 census, some two million. While data

on the migration of Puerto Ricans between the mainland and the island are limited, crude estimates from airline passenger statistics suggest a decrease in Puerto Rican migration to the mainland from the 1960s to the 1970s, some of the net loss due to reverse migration occurring during the recession years 1970, 1971 and 1976. Indeed, the ebb and flow of Puerto Rican migration appears to depend to a great extent on the relative strengths of the mainland and island economies.[12]

The history of Puerto Rican migration to the United States is similar to that of Mexican Americans in a number of respects. Both flows included large numbers of unskilled laborers seeking work in the low-wage sector of the U.S. economy.[13] Like Mexican Americans, Puerto Ricans on the mainland are highly concentrated regionally; until recently, their migration has been directed primarily to New York City and its surrounding areas. Both groups have been victims of discrimination and prejudice. Reflecting the lateness of their large-scale arrival on the mainland, however, Puerto Ricans did not organize there in significant numbers until the late fifties, well behind the Mexican American community in that respect. Another difference is that Puerto Ricans have always been concentrated primarily in central cities like New York, where their employment outlook has depended on the strength of the local manufacturing and service sectors.[14] Their low wages in the secondary labor market of those sectors, the decline of manufacturing jobs in the Northeast and the high cost of urban living have contributed much to the status of Puerto Ricans as the poorest of U.S. Hispanic groups.

Cubans

Cubans, who in 1980 comprised about six percent of the Spanish-origin population, are the third largest Hispanic group in the United States and the most prosperous. Although the first major Cuban migration to the United States occurred in 1868, in response to the demand for labor in the new tobacco industry of Key West, most Cuban immigration is a product of the past twenty years. In 1950, there were only about 34,000 persons of Cuban birth in the United States. The advent of the Castro regime in January 1959 brought to the United States many wealthy and middle-class Cubans, the first wave of an exodus that brought the number of Cuban-origin persons counted in the census to 125,000 by 1960, to a half a million by 1970 and to 803,000 by 1980.[15]

In addition to the financial, educational and cultural assets of many Cuban refugees, the support of private charitable organizations and the federally funded Cuban Refugee Program of the early sixties contributed much to the success of the Cuban refugee community. A principal aim of the program was to relocate the refugees in communities across the United States, in order to relieve the strain that the Cuban

influx was assumed to have placed on the depressed economy of Miami. By the early seventies, however, a significant return migration to Miami had taken place, largely a result of the thriving economy of the city's Hispanic community. Today, some 60 percent of all Cubans in the United States live in the Miami area.

Unlike Mexicans, Cubans and Puerto Ricans show little generational diversity. In 1980, most Cubans were first-and second-generation.[16] This pattern was reinforced by the Marial boatlift of May 1980, in which 125,000 Cubans from lower socioeconomic backgrounds than those in earlier waves entered the United States. The arrival of this latter group, while increasing the Cuban presence in this country, has lowered the socioeconomic profile of the Cuban-origin population as a whole. In addition, their arrival coincides with a period in which opportunities generally have been limited. The experience of these "late" arrivals is thus likely to be less favorable than that of those who came earlier.

Other Hispanics

"Other Hispanics" is a residual census category that covers Central and South Americans, including Spanish-origin Caribbeans—primarily Dominicans—and a group known as Hispanics. It is estimated that between 1950 and 1980, the number of persons from Central and South America enumerated by the census increased from 57,000 to well over a million. The large majority of U.S. Hispanics of Central and South American origin are foreign-born. In 1979, Central and South Americans comprised an estimated 8 percent of the U.S. Latino population.[17] Central and South Americans are a culturally heterogeneous group, concentrated in different regions of the United States according to national origin. Dominicans and Colombians are generally found in New York, for example, while Guatemalans and Salvadorans are found in Los Angeles. Though the Census Bureau provides figures on the number of Central and South Americans by nationality, little is known of the characteristics of this population by national origin.

Like Cubans, but unlike Mexicans and Puerto Ricans, the educational and occupational mix of Central and South Americans spans a wide socioeconomic spectrum. They are represented to a greater extent than Mexicans and Puerto Ricans in the white- and blue-collar occupational categories, while their presence in farm work is negligible. Also like Cubans, but unlike Mexicans and Puerto Ricans, many are political refugees and asylum seekers in flight from the violence of El Salvador, Guatemala or Nicaragua. Some have come to the United States, either temporarily or permanently, for economic reasons. While much is known about the status of other Latino groups, little is known about how the various Central and South American groups are faring in the United States.

"Hispanos," who reside primarily in the American Southwest, trace their origin to the original Spanish colonists or to subsequent immigration from the Iberian peninsula. Little is known about them, including their precise number. However, of the "Other Hispanics," more than two-thirds were native-born and of native-born parentage. It is this group that most likely represents the Hispanos. While they are most often found in the same states as are Mexican Americans, they are ethnically and culturally distinct. Other Hispanics include Spaniards such as Basques, Catalonians and Spanish gypsies, as well as those who are partly Hispanic and who identify themselves as "Other Hispanic" in the census.

Central Americans

Central America is a narrow piece of land connecting Colombia on the South to Mexico on the north. At present it consists of seven independent states: Guatemala, Belize (formerly British Honduras), El Salvador, Honduras, Nicaragua, Costa Rica and Panama. In the pre-Colombian period, Central America was an area of relatively high native Indian civilizations, situated as it was between the high civilizations of Mexico and Colombia. The Central American civilizations were largely destroyed by the Spanish, who brought their language, religion and culture, which they succeeded to varying degrees in imposing on the indigenous population, as they incorporated the latter into their economic system with various forms of forced labor, debt peonage and slavery. Decimated by European diseases and ill treatment, much of the native population was replaced by African slaves, particularly along the Atlantic coast. The resulting series of mixed races and mixed cultures has characterized the area and reflected its political and economic history.

With the collapse of Spain's American colonial empire in the early nineteenth century, the native-born Spaniards (Creoles) replaced peninsular Spaniards as the region's ruling class. Attempts to create a single Central American state or federation proved unsuccessful, and the isthmus split up into the separate states of Guatemala, El Salvador, Honduras, Costa Rica and Nicaragua. Panama was separated from Colombia by Theodore Roosevelt, who wanted to build the Panama Canal. British colonialism in Belize and Nicaragua, and American adventurism everywhere, complicated the early independence period.

Since the nineteenth century, the United States has maintained political dominance in Central America by repeated direct and indirect military intervention, and by collaboration with local land-owning, military and business oligarchies. Economic domination has been maintained by international corporations and other means (Pearce, 1982). More specifically, by the end of the last century each Central American country began to be locked into a system of economic dependency on the

export of one or two crops, usually coffee and bananas. The local landowning elites were encouraged to produce solely for export, and the needs of the local population were completely neglected. Communal Indian lands were lost and Indians were forced to work on coffee and other plantations in semi-slavery. The local elite controlled the land in El Salvador, Honduras and Nicaragua. Unlike coffee, however, banana production gradually came under the control of United States capital, particularly the United Fruit Company.

Present-Day Conditions/Migration to the U.S.

Central American countries have a large concentration of land ownership, and they are ruled by elite military dictatorships (Nicaragua only until 1979). Only Costa Rica has had democracy. The current turmoil in Central America stems from centuries of economic, social and political oppression. The World Council of Churches has documented massacres and other violations of human rights and harassment throughout Central America, including Belize, Costa Rica and Panama, by intelligence and security forces, as well as by paramilitary death squads (Boutilier, 1983).

Until recently, immigration from Central America to the United States, though relatively small, was quite steady. However, the turmoil and chaos that have been prevalent in most of Central America since the mid-seventies have served as the impetus for the sudden and rapid increase of Central American immigration to the U.S. For instance, the sudden great influx from El Salvador and Guatemala between 1978 and 1984 can only be attributed to political factors, i.e., people escaping either from right-wing military dictatorships or left-wing revolutionary movements. In very general terms (and this has been true in Central America), repression drives large numbers of poor people from their homes, while revolutions drive away a smaller number of wealthier people. Recent Central American immigration has been greatest from El Salvador and Guatemala, with only slight increases from Nicaragua, about the same as from Honduras and Costa Rica, which are also suffering economic difficulties.

Although the 1970 census showed that Central Americans had very high levels of income and education compared to other Spanish-origin groups in the United States, the occupational distribution of Central American women was very similar to that of other Latina women. The situation has no doubt changed with the great influx of undocumented immigrants, especially from El Salvador and Guatemala, from a broader range of society, including lower socioeconomic levels. As of 1970, Central Americans in the United States exhibited middle-class characteristics more than any other Latino group, at least officially. By 1984, however, unofficial observations show a much more diversified population in terms of socioeconomic status. The new wave of undocumented migrants may be more consistently working class in their occupa-

tional background, particularly those going to the West Coast.

Additional Notes on Central Americans

The continuing influx of immigrants from Central America is changing the nature of many Hispanic communities in the United States. The largest single concentration of Central Americans in the United States is found in the downtown area of Los Angeles.

Although of Spanish-speaking origin, Central Americans dif er from other Latino origin groups because of the circumstances surrounding their immigration to the U.S. Most are in this country illegally and, if returned to their country, may be subject to political reprisal.

According to Penalosa (1985), "Because of their growing numbers, their language minority status and their lack of familiarity with the culture of the U.S., Central Americans have been identified as a particularly difficult population to serve."

Since among these populations there are numerous school-age children and adolescents, their entitlement to an education poses an additional challenge to the nation's schools.

Among these populations are speakers of Mayan languages who do not speak Spanish or who have very limited capabilities in that language.

TABLE 1
Persons Reporting at Least One
Specific Ancestry Group in the
United States: 1980

LATINOS/HISPANICS OF MEXICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Mexican	7,692,619	57%

LATINOS/HISPANICS OF SOUTH AMERICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Argentinia	37,909	
Bolivian	16,048	
Chilian	31,843	
Colombian	156,276	1%
Ecuadoran	87,973	
Peruvian	57,938	
Uruguayan	8,590	
Venezuelan	33,029	
	429,606	3%

LATINOS/HISPANICS OF CENTRAL AMERICAN ORIGIN*

Total U.S.	Number	Percent of Total Hispanics
Costa Rican	26,992	
Guatemalan	62,098	
Honduran	55,565	
Nicaraguan	45,077	
Panamanian	44,754	
Salvadoran	84,757	
	319,243	2%

*Note: These represent significantly underestimated figures. Penalosa contends that as many as 300,000 Salvadorans and 100,000 Guatemalans may reside in the Los Angeles area (Penalosa, 1985).

TABLE 1, continued

LATINOS/HISPANICS OF CARIBBEAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Cuban	597,702	4%
Dominican	170,698	1%
Puerto Rican	1,443,862	11%
	2,212,262	16%

LATINOS/HISPANICS OF SPANISH HISPANIC ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Spanish/Hispanic	2,686,680	20%

TABLE 2

Major Distribution of Latinos/Hispanics of Central American Origin

Costa Rican	-	Northeast/West
Guatemalan	-	West
Honduran	-	Northeast/South
Nicaraguan	-	West
Panamanian	-	Northeast
Salvadoran	-	West

Major Distribution of Latinos/Hispanics of South American Origin

Argentinian	-	Northeast/West
Bolivian	-	South/West
Chilean	-	Northeast/West
Colombian	-	Northeast/South
Ecuadoran	-	Northeast
Peruvian	-	Northeast
Uruguayan	-	Northeast
Venezuelan	-	South

Major Distribution of Latinos/Hispanics of Caribbean Origin

Cuban	-	South/Northeast
Dominican	-	Northeast
Puerto Rican	-	Northeast

TABLE 3

Dramatic Changes Between 1970 and 1980 Census:

	1970	1980
Costa Rican	26,840	26,992
Guatemalan	26,865	62,098
Honduran	31,150	55,565
Nicaraguan	28,620	45,077
Panamanian	38,196	44,754
Salvadoran	23,502	84,757

These numbers, though demonstrating the rapid growth of Central Americans, are extremely low estimates of the actual numbers of Central Americans found in the United States. The greatest number of persons from Central America have arrived in the U.S. in the last four years. Three years ago the United Nations estimated 250,000 Salvadoran and 80,000 Guatemalan refugees living in the Los Angeles area.

Notes

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14. Idem.
15. Ibid., p. 13.
16. Ibid., p. 14.
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19. Until 1970, the Census Bureau shifted the definition of Spanish-origin from decade to decade. Even the 1970 census utilized different and ambiguous measures for its detailed tabulations. This creates problems in establishing long-term trend data on the Hispanic population, including its growth.
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Appendix B

Latino Presence in the United States: Demographic Trends and Family Life Issues

Introduction

Latinos in the United States are a multi-racial multi-ethnic group, representing a diversity of cultures, languages, nationalities, citizenship status, educational backgrounds and socioeconomic levels. There is a wide variation in the duration of residence of different Latino groups in the United States, and in the conditions that brought them here. Many have had a long history of residing in the geographic area which is now the United States, while others constitute one of the largest influxes of refugees recently experienced by this country.

The demographics of Latinos suggest that they will play an increasingly significant role in the future of the United States. This, however, may be tempered by an historic pattern of discrimination that has denied Latinos equal access to quality education, employment, and health care, as well as opportunities for full political participation and representation. Family life education programs that stress an appreciation for cross-cultural similarities and differences, enhance self-esteem, promote decision-making and communication skills and thoughtful planning for childbearing, education and career offer one promising approach to increasing the educational, vocational, political and health care opportunities of Latino youth.

In the following pages, the Latino presence in the United States is analyzed with respect to six major areas that have affected their opportunities for education, employment, political participation, and family health. These areas include: (1) popu-

lation growth, as related to fertility levels and migration; (2) profile of Latino youth; (3) adolescent pregnancy; (4) education; (5) socioeconomic background; and (6) political participation and representation. An understanding of these issues identifies the importance of addressing the concerns of the Latino population through relevant family life education programs.

Population Growth

Current Status and Explanations

A high rate of population growth is one of the most distinctive demographic characteristics of Latinos in the United States. The Latino population increased by 61 percent between 1970 and 1980, as compared to an 11 percent growth for the total U.S. population.[1] In 1980, Latinos comprised 6.4 percent of the U.S. population, while blacks made up 11.7 percent.[2] Between 1980 and 1985, the Latino population grew by 16 percent, or 2.3 million people, to represent about 7 percent of the total U.S. population. The Latino population includes 10.3 million Mexicans, 2.6 million Puerto Ricans, 1.0 million Cubans, 1.7 million Central or South Americans, and 1.4 million of other Spanish origin.[3] Clearly, Latinos comprise a significant part of our country's people.

As their numbers increase, issues concerning the Latino community will have a growing impact upon the rest of the United States society. The quality of education and training available for Latino youth will affect their future jobs and income, and the contributions they are prepared to make to economic and social life. Family life education programs that are culturally relevant to Latinos can provide resources for Latino youth and their families to make decisions about education, training, employment, and childbearing that would promote the health and well-being of this increasingly significant group in our society.

The importance of developing relevant programs for Latinos will be most strongly felt in states with high concentrations of Latinos, such as California, Texas, New York, Florida and Illinois. In these states, Latinos will comprise a large percentage of the future workforce, school-age children, and voters. For example, a recent California state study projected that the Latino population would double from 5.5 million in 1986 to 11.1 million in 2015, comprising almost 30 percent of the population. Another study projected that Latinos would make up over 32 percent of California's population in 2010, equaling the number of whites by 2030. If those currently undocumented are granted amnesty, the growth is expected to be even more dramatic.[4] Addressing

the concerns of the Latino community with culturally appropriate programs today could mean that a large percentage of our population will be better educated, healthier, and prepared to participate in social and political life by the year 2030.

There are many issues that currently concern the Latino community, such as access to quality education, training, and employment opportunities, as well as the chance to participate more fully and be better represented in political life. Family life education programs can promote decision-making and communications skills so that Latino youth and their families can consider an increasing range of options for education, employment, careers, and childbearing.

A number of factors contribute to the high rate of population growth among Latinos. Three that are most often cited are high fertility rates, the relative youth of the population, and high levels of migration to the United States. In addition, Latinos have traditionally placed a high value on the family and upon children. Historically, children have been valued both as family members and for their economic contribution from working in the fields to help support the family. A lack of quality medical care has led to high rates of infant mortality and morbidity, so that it was common to have many children in order for a few of them to survive. Many Latinos who have recently immigrated to the United States from rural communities retain a strong desire for many children that developed from the economic needs and lack of medical care in their rural environment.

Latino values about childbearing may change as part of their transition to a more urban lifestyle in the United States. However, if family planning is to be relevant to them during this transition, it must be integrated with comprehensive medical care that addresses more general health needs. Part of the reason that family planning services have not been relevant for Latinos is that these services have often been categorical, focusing strictly on methods of contraception and spacing pregnancies rather than being provided as part of a comprehensive health care program. Effective family planning methods require a strong educational component, as well as comprehensive medical coverage, in order to meet the needs of Latinos.

There are definite gaps in the medical care services that are accessible to Latinas. These gaps are evident in the pattern of Latinas beginning prenatal care in later stages of pregnancy than non-Latinas. For example, 12 percent of Latina mothers waited until the third trimester of pregnancy or received no prenatal care at all in 1980, as compared to 3.5 percent of whites and 9.6 percent of blacks. However, in spite of problems with accessibility of services to Latinas, they tend to have quite healthy babies. The incidence of low birth weight babies born to Latina mothers is relatively comparable to that of whites, and markedly less than that of blacks. In 1980, 5.6 percent of Mexican and Cuban babies were born weighing under 5.5

pounds, as compared to 5.7 percent of whites, almost 9 percent of Puerto Ricans and 12.5 percent of black infants.[5]

Fertility Rates

In 1980, Latino birth and fertility rates were slightly higher than those for blacks, and considerably more than whites. The birth rate, or number of babies born per 1,000 population, was about 14 for whites, 23 for blacks, and 23.5 for Latinos. Differences in fertility rate (the number of live births per 1,000 women age 15 to 44) followed a similar pattern. In 1980, these rates were about 62 for whites, 91 for blacks and 95 for Latinos.[6] Table 1 displays the variation in fertility rates across different Latino groups in 22 reporting states.

TABLE 1

FERTILITY RATES FOR HISPANIC SUBGROUPS	
Mexican	111.2
Puerto Rican	77.0
Cuban	41.9
Other Latino	75.3
FERTILITY RATES FOR NON-HISPANIC WHITES AND BLACKS	
White	62.4
Black	90.7

SOURCE: U.S. Department of Health and Human Services, "Health Status of Minorities and Low Income Groups," DHHS publication no. (HRSA) HRS-P-DV 85-1, Washington, DC, 1985, p. 36. Figures represent data from 22 reporting states. "Other Hispanics" includes Central and South American, other and unknown Hispanics.

This data has also been broken down to show fertility rates for the different Latino groups in each of 22 states. Perhaps the most striking aspect of the data is the large variation in fertility rates in different states for the same Latino group. For example, the Mexican rates fluctuated between 100 and 120 in Hawaii, Florida, Nebraska, California, Arizona, Illinois and Texas (listed in ascending order of rates). By contrast, the rates were 32.7 for Arkansas, 32.0 for Georgia,and 27.9 for Maine (based on less than 20 births) with a low of 13.6 in Mississippi.

Unmarried Latinas had almost twice the birth rate of unmarried non-Latinas in 1980 with rates of about 52 and 28, respectively.[7] The heterogeneity among different Latino groups remains apparent, with Puerto Rican rates consistently higher than any other group in all age brackets. The combined birth rates of unmarried women ages 15 to 44 were approximately 75 for Puerto Ricans, 55 for Mexicans, 41 for "Other Hispanics," and 9 for Cubans. This compares to a rate of almost 28 for unmarried non-Latinas. Following a pattern consistent to the one described above, Cuban women had the lowest birth rates of any group, at any age. 1980 data from the entire United States showed birth rates for unmarried whites and blacks as about 18 and 84, respectively. Comparing these figures to those for Latinas, it appears that unmarried Latinas have birth rates that fall approximately halfway between those for whites and blacks.[8]

Latinas tend to have children while they are relatively young, as well as having larger families than their non-Latina counterparts. Data from the 22 states reporting in 1980 showed that Latina fertility was significantly higher than white and black fertility for women 25 years and older. For women under 20, Latina fertility was considerably higher than that for whites, but below the rate for blacks. In the 20 to 24 age bracket, Latina and black rates were comparable, exceeding the white rate by almost 50 percent.

In these same 22 states, there are considerable differences between the fertility rates at different ages among Latino groups, with Mexican women consistently having the highest rates and Cuban women the lowest. In fact, Cuban fertility patterns are quite similar to whites, with the majority of women bearing children between ages 20 and 29. The rates for Cuban and white women are almost identical after age 35. Mexicans and Puerto Ricans have high levels of teenage pregnancy, with rates of almost 96 and 83, respectively, from ages 15 to 19. These rates contrast sharply with the Cuban rate of about 25, which also falls below the white rate of 52. However, as Mexican and Puerto Rican women pass age 20, Mexican fertility is increasingly the higher of the two. By contrast, the fertility rates of Mexicans, Cubans and other Latinos are more similar between the ages of 20 and 29, when the rates for other groups rise to be relatively closer to the Mexican rates. Fertility rates for Puerto Rican women were high in comparison to whites through ages 20 to 24, but then decreased to

become roughly comparable from ages 25 to 34. Puerto Rican fertility was relatively high again for women over 35.[9]

In 1984, the lowest fertility rates of the decade were recorded for the general United States population. However, Latinos still had a rate of 86 for women between the ages of 18 and 44. This rate was markedly higher than the black rate of 72 or the white rate of 64.[10] Nonetheless, it is interesting to note that the rates for Latinos and blacks dropped noticeably between 1980 and 1984. In contrast, the white rate rose slightly. The differences between the rates for these three groups thus decreased considerably over the four-year period.

A number of explanations have been offered for the differences between birth and fertility rates of Latinos, blacks and whites. These include poverty, alienation, unemployment, minority status, Catholicism, and lack of utilization of contraception. However, since data from national studies reveal that 49 percent of Latinas use contraceptives, which is comparable to use by non-Latinas, lack of contraceptive use does not appear to be an accurate explanation of higher fertility.[11]

One explanation for higher Latino fertility rates indicated by the literature is the greater desire of Latinos to have children. This desire has often been attributed to cultural values of *familismo*. Familismo is based on the belief that each child will be provided for by God, that having many children indicates greater manhood, and that family relationships can be relied upon in difficult times. However, the actual relationship of these beliefs to contraceptive use is unclear. In fact, one study showed that the husband's desire for a large family was the strongest influence upon a woman's desire to have many children. Women born in Latin America also tended to want larger families than those born in the United States. Finally, older women expressed stronger desires than younger women for large families, which may indicate the historic period in which these women were socialized, wherein women played a more traditional role of wife and mother. Women who had their first child when they were younger tended to desire and have more children.[12]

Another reason for high Latino fertility rates mentioned in the literature is problems of accessibility of services that many Latinos may experience. In these discussions, lack of accessibility is related to lower contraceptive use. However, the study by VanOss Marin, Marin and Padilla (1981) showed that low income Latinas in East Los Angeles reported persistent contraceptive behaviors, despite side effects of contraceptive use and substantial barriers to service delivery. These women generally waited for an hour at their clinic—twice as long as that reported on a national survey. Other problems included high cost, lack of insurance, undocumented status, and lack of childcare.[13]

The combined impact of age, socioeconomic status and education has also been used to explain differences in fertility between Latinos and non-Latinos. One study by Jaffe revealed that when the influences of age, education and income were controlled, Puerto Rican fertility was approximately the same as that for whites, and that fertility of Central and South Americans was 15 percent lower than the white rate. Only the birthrates of Mexican-American women and those from Spain remained markedly higher.[14]

In the future, Latinos as a group will probably continue to have high fertility rates, even though research has indicated that the rates decline as part of the acculturation process. While Latinos who have resided longer in the U.S. have fertility rates more similar to the rest of the population,[15] a continuing inflow of migration to the United States from Latin America is expected in the coming decade. As will be further discussed in the following section, a majority of Latino migrants are married women in their childbearing years.[16] The higher fertility rates of foreign-born Latinos may offset any decreases in the rates of those who have resided longer in the United States. The depressive effects of acculturation on Latino fertility may tend to be masked by the higher rates of new immigrants, causing rates for Latinos as a whole to remain high.

Migration

One of the most important factors in the increase in the Latino population in the United States is the continuing inflow of migration. While multiple discussions at the federal and state policy level are taking place to try to deal with this issue, migrants continue to enter this country under the most adverse conditions, seeking the economic promise of the United States. Although it is difficult to determine exactly how many undocumented Latinos are in the United States, it was recently estimated that 1 million were in California in 1980, 75 percent of which came from Mexico.[17]

Most Mexicans who migrate to the United States are seasonal, temporary workers. In fact, temporary migrants outnumber permanent ones by a margin of eight to one. Many of these migrants are undocumented, and find work in the urban service sectors in California and Texas. One study found that the average stay was about 10 months, after which the migrants returned to their homes for religious holidays or family events. Since they maintain such strong cultural ties to their homeland, have little or no job security, and are highly mobile, these migrants do not tend to become integrated into U.S. society. They live double lives, changing their lifestyles in response to the environment in which they find themselves.[18]

These extensive migration patterns have implications for family life education, partly because married women in their childbearing years form a majority of the migrants

coming into the United States.[19] The potential for migrating couples either to have children while they are in this country, or to bring young children with them is thus very great. In addition, the experience of migration is accompanied by economic instability and family disruption, leading to high divorce rates, desertion, child abandonment and domestic violence among recent immigrants.[20] Migration thus places a particular kind of stress upon families that could be addressed in family life education programs. Whether the same families remain in the United States over long periods of time or not, it appears that there will be a substantial population of Latino migrants that form an integral part of this country's workforce. A comprehensive policy for family life education should consider migrants as part of the population that is eligible and deserving of attention.

The need for family life education to address the situation of migrants is likely to grow in the next decade, since the numbers of women and children among seasonal immigrants will probably increase. There are a number of reasons for the rising trend toward migration. First, even with a conservative estimate of stable population growth in Mexico, its population is expected to double in the next 27 years. Scarce jobs and low wages in Mexico provide a strong impetus for migration. In fact, one study showed that ten times more of the women in the sample found employment after migrating to the United States, while 11 percent worked in the service sector with a median wage of $2.70 per hour. Men usually moved from a situation of underemployment in Mexico to one of better and more full employment in the U.S. Migration thus offers better economic opportunities.[21]

Current economic projections in the United States indicate an increasing demand for low paid, semi-skilled labor, particularly in the expanding service sector. As the domestic population ages and fertility rates decline, U.S. companies will have a growing need to import cheap labor from abroad in the 1990s.[22] Some research has suggested that the illegal nature of migrant labor maintains a pool of vulnerable workers who will accept cheaper wages and be more compliant than legal workers.[23] The growing need for workers in particular economic sectors does not imply that legal restrictions on immigration will be relaxed; in fact, this argument indicates that illegal status is an important reason for employers to hire migrant labor.

In summary, high levels of migration and fertility rates are significant causes of population growth. However, a number of studies have shown that both fertility rates and population growth decline with improved socioeconomic conditions and education. These studies suggest that meeting economic and educational needs is as important as the availability of contraception to promote family planning.[24] It also suggests the need to examine other reasons that lie behind the high population growth of Latinos. For example, opportunities for education, training, employment, and political representation influence the possibilities for Latinos to make choices

about contraception and family size. All of these opportunities can be hindered by teenage pregnancy, if it leads to a situation where quality education and employment, and thus higher levels of income, are difficult to achieve.

Profile of Latino Youth

Latinos are a young population. In 1985, their median age was 25, as compared to almost 32 for non-Latinos.[24] Almost one-third of Latinos are under the age of 15, in contrast to about one-fifth of the non-Latino population. Whites tend to be older, with approximately 12 percent over age 65, as compared to about 8 percent of blacks and 5 percent of Latinos.[25] As with other characteristics, median ages vary for different Latino groups. For example, in 1985 Mexicans had a median age of 23.3, while it was 24.3 for Puerto Ricans, 28.0 for "Other Spanish" (including Central and South Americans and other Spanish origins), and 39.1 for Cubans.[27] Cubans have a different pattern than that for other groups, indicating the diversity that exists within Latino peoples in the United States.

The relative youth of the Latino population has important implications for public policy on family life education. Since many Latinos are entering their childbearing years and tend to have more children at a younger age than other groups, Latinos will remain a young population through the coming decade. Other groups, and particularly whites, will tend to be an older population concerned with issues such as services for the elderly and Social Security. Latinos will have a greater interest in the areas of education and youth employment. In addition, policy makers will need to be sensitive to the potential social, economic and political consequences that may arise as an older white population increasingly depends upon Social Security taxes paid by an increasingly Latino and black workforce.[28]

Adolescent Pregnancy

In the United States the causes of adolescent pregnancy are currently being reexamined. Since 82 percent of girls who give birth at age 15 or younger are daughters of teenage mothers, these causes appear to be rooted in a cycle of social and economic disadvantage that can be difficult to overcome. Teenage pregnancy has been referred to as the "hub of the U.S. poverty cycle." Seventy-one percent of the women under 30 who receive Aid to Families with Dependent Children are/were teenage mothers.[29] Recent research has projected that 40 percent of today's 14 year olds will be pregnant at least once before they reach 20. With the U.S. leading nearly all developed countries with its incidence of teenage pregnancy in 15 to 19

year olds, and with a high rate of ignorance about reproduction and contraception prevalent among teenagers, family life education is increasingly being considered an important part of school curriculum.[30]

Recent research has indicated that Latinos are strongly affected by the general trend in the U.S. toward high levels of adolescent pregnancy. As a young population, they have a relatively large number of women in their childbearing years. They also tend to have high levels of adolescent pregnancy that fall between those for whites and blacks. For example, during the mid-teenage years of ages 15 to 17, the Latino fertility rate is just over 52, compared to about 22 for whites and 77 for blacks. Fertility rates tend to increase as teenagers get older. Eighteen- and 19-year-old Latinos have a rate of almost 127, far above the white rate of about 68, but lower than the black rate of 146.5.[31]

The need for family life education programs that are relevant to Latinos is clear. Such programs can provide skills for Latino youth and their families to communicate and make decisions about issues of sexuality, contraception, and relationships, as well as goals for education and careers. Developing good communication within the family about these issues can encourage Latino youth and their parents to expand their range of choices.

Education

Within the area of education, inequalities between Latinos, whites and blacks are most sharply revealed. It is difficult to pinpoint the reasons for low educational attainment among Latinos, due to a lack of evaluative data on language usage, the quality of schools attended and the quality of programs offering English to Spanish-speaking people. Differences between particular Latino groups also make it hard to draw general conclusions about Latinos as a whole, as noted above with respect to fertility levels.

However, despite these difficulties, some factors appear to have a greater influence than others on the level of educational attainment among Latinos, including family socioeconomic background, English language ability and nativity. Latinos who come from families with higher incomes and more highly educated parents tend to do better in school than students from families with lower incomes and less educated parents. Fluency in English increases the likelihood both of completing high school and entering college. In general, those born on the U.S. mainland have higher achievement levels, with the possible exception of those who were born elsewhere but entered schools in the U.S. at an early age. As noted numerous times above, Cubans

are an exception here. Foreign-born Cubans excel over both Cubans and whites born in the United States.[32]

While the above factors do play a role in the educational attainment of Latinos, the larger context of societal discrimination has played a historic role in "pushing" Latinos out of school. The effects of discrimination and unequal access to quality education are evident when the educational profiles of Latinos, whites and blacks are compared.

In 1980, Latinos had completed less median years of school than whites or blacks. While the median for Latinos was 10.7 years of school, blacks finished 12.0 years and whites 12.5 years. Latinos are thus less likely to finish high school and be eligible for jobs that require a high school degree. Only 60 percent of Latinos between the ages of 14 and 24 had completed high school as of 1984, compared to 75 percent of blacks and 83 percent of whites.[33]

Part of the reason for lower levels of high school graduation among Latinos is that many never complete elementary school. In 1980, close to 16 percent of Latinos 25 years or older had completed less than five years of school, as compared to about 9 percent of blacks and 2.6 percent of whites.[34] This difference in educational attainment influences the number of Latinos who are prepared to continue in higher education and be eligible for employment and training opportunities that require a high school or college degree.

Based on the above discussion, it is not surprising that Latinos are under-represented at the college level. Only about 18 percent of Latinos aged 14 to 24 were enrolled in college in 1984, which was two points lower than the percentage of blacks and eight points lower than whites. However, once Latinos complete high school they enroll in college at a similar rate to whites. For example, 30 percent of Latino high school graduates aged 14 to 24 enrolled in college in 1984, as compared to 34 percent of whites and 27 percent of blacks.[35]

More Latinos are finishing high school and attending college. However, few complete college programs in the usual four-year period, and twice as many Latinos as whites attend two-year colleges. These trends may well reflect the demands on Latino students to have jobs in addition to their studies. Similarly, Latinos are only half as likely as whites to enter universities.[36] As of March 1985, only 8 percent of Latinos had finished four or more years of college, compared to 20 percent of non-Latinos.[37]

Differences in educational attainment also exist for different Latino groups. For example, while 42 percent of Mexican-Americans had completed high school as of March 1985, 63 percent of Central or South Americans living in the United States had

reached this educational level.[38]

The educational profile of Latinos has implications for many aspects of family life. One study of Latina female adolescents indicated that education has an important influence upon a woman's choice of lifestyle, her desire for children and her information about contraception. Educational background largely determines the economic value of her time and therefore, affects her employment opportunities and level of income. Education has also been related to a woman's age at marriage, duration of marriage, and attitudes toward family life issues.[39]

Higher educational levels have been linked to decreases in fertility rates. In fact, one study by Bean and Swicegood found that the relationship between education and fertility was stronger for Latinas than for whites. Increases in education had a particularly strong effect upon the fertility of younger Mexican-American women. This trend may have been due to the greater access to resources and opportunities that younger women have compared to older women.[40]

Lack of education and training leads to problems finding jobs and maintaining a steady income. This is particularly evident when examining the incomes of teenage mothers as compared to women who have children in their twenties. Teenage childbearing involves a number of social, economic and health problems for both mothers and their children, including the likelihood that the mother will not finish her education.[41] As a result of lower educational and income attainment, Latina teenage mothers face the increased likelihood of being on welfare, living below the poverty line, parenting as a single mother and having other unplanned children. Children of teenage mothers have been found to repeat more grades in school and have lower levels of academic achievement than children whose mothers were over twenty.[42]

Discriminatory attitudes in society lead teachers to have low expectations of Latinos' ability to achieve. Latinos are often segregated from non-Latinos, attend schools with inadequate staffing and equipment, and experience discrimination from school professionals. The lower levels of educational attainment among Latinos is a result of years of discrimination and low quality schooling that would present obstacles to a student from any background.[43] The development of family life education programs that are relevant for Latinos is thus one part of a larger need to improve the educational experience of Latinos in general.

Family life education will increasingly be called upon to develop programs reflecting diverse audiences of Latino heritage residing in the United States. Part of this unique challenge results from the fact that these individuals have had very different kinds of life experiences including economic, cultural and educational adjustments in their

new environment. These individuals may also be walking a cultural value line because of the differences between their new and old homelands, potential conflicts between generations (new and old residents), and adjustments to urban settings after having resided in many rural communities.

Simultaneously, the great variation both within and between Latino groups requires consideration of three important factors: (1) the educator's self-awareness of their categorical and stereotypic thinking; (2) the need to respect and understand both the universal and individual needs of the child, no matter what cultural background they represent; and (3) the educator's role in facilitating ways to accentuate how the diversity contributes to, rather than hinders, the overall strength of the group. This last point is particularly important, since a recognition of the value of cultural diversity involves benefits for all of the children in a classroom. The opportunity to learn about different cultural backgrounds can greatly enhance a child's education, as well as foster positive social attitudes of respect for other people and the varied strengths they have to offer. An educator can play a powerful role in enhancing the self-esteem of children from varied backgrounds by drawing upon their diverse cultures as opportunities to learn and as preparation for life in an increasingly multi-cultural society.

Socioeconomic Background

Socioeconomic inequality is evident in the pattern of low incomes and underemployment among Latinos and blacks relative to whites. As the Latino population increases, these discrepancies in income and employment result in a growing number of Latino families living in poverty. For example, 26 percent of Latino families lived below the poverty line in 1983, as compared to 10 percent of whites and 32 percent of blacks.[44] Children are strongly affected by this trend. Almost 39 percent of Latino children were living in poverty in 1983, as compared to 46 percent of blacks and 13 percent of whites.[45]

Wide variations in the proportion of different Latino groups living below the poverty level exist. Puerto Ricans have a higher level of poverty than blacks, with 42 percent of all Puerto Ricans living in poverty in 1985. In 1985, 24 percent of Mexicans, Central and South Americans lived below the poverty line, almost twice the Cuban rate of 13 percent.[46]

Part of the reason that so many Latinos are living in poverty is that the structural

pattern of employment, which is directly linked to advanced education, limits their access to jobs that pay as highly as those available to whites. This pattern results in low incomes among blacks and Latinos relative to whites, even when the householder is working a regular job. For example, while the median income for white families was $25,800 in 1983, it was only $17,000 for Latinos and $14,500 for black families. These differences in income might be explained by higher levels of unemployment among blacks and Latinos. However, even in families where the householder is a year-round, full-time worker, the median income for whites was $32,400 in 1983, compared to $23,000 for Latinos and $24,000 for blacks. Thus, the full-time jobs generally available to blacks and Latinos do not pay as well as those available to whites,[47] often because the individual has not been able to achieve the educational level to qualify for jobs which are increasingly technocratic in nature. There is an increasing trend for jobs to be either low-pay and semi-skilled in the service sector or to be high-pay and requiring education or technical skills. Contributing to this bleak picture are the fewer efforts at both the federal and state level to implement job training and education programs which could improve the overall socioeconomic status of Latinos as a group.

Levels of employment and unemployment also contribute to the socioeconomic conditions of Latinos and indicate a pattern of inequality between Latinos, whites and blacks. For example, there were approximately 7.4 million Latinos in the U.S. labor force in March of 1985, which represented a rate of labor force participation comparable to that of non-Latinos. However, the unemployment rate for Latinos was 11.3 percent, which was markedly higher than the 7.4 percent rate of non-Latinos. Puerto Ricans had the highest unemployment rate (14.3 percent) of all the Latino groups. This compares to rates of 12 percent for Mexicans, 11 percent for Central or South Americans, and 7 percent for Cubans. Again, Cubans were strikingly different from the other Latino groups, with a rate that was lower than that for non-Latinos.[48]

Families headed by women without husbands present are much more likely to live in poverty. For example, while about 42 percent of Puerto Rican families lived in poverty in March of 1985, 74 percent of Puerto Rican families headed by women were below the poverty line. This trend is consistent for other Latino groups: while close to 24 percent of Central or South American families lived in poverty, this figure exceeds 47 percent when the families are headed by women. The Mexican rate rises from 24 percent to almost 44 percent and the total rate for Latinos rises from about 25 percent to 53 percent in female-headed households.[49] One point to consider in relation to these figures is that the welfare system may effect family formation by discouraging husbands from remaining in the home. Since unmarried women and women without husbands present are more likely to qualify for Aid to Families with Dependent Children and Medicaid, it is possible that husbands in poor families do not live at home in order to maintain the family's eligibility for public support.[50]

Many of the Latinos living in poverty are thus single women with children. They are part of a general change in the composition of the poor in the United States. As of 1980, 14.6 percent of U.S. households consisted of a woman with children. These households had grown to comprise fully one-half of the nation's poor. Of the 13 million new families that will be formed between 1980 and the year 2000, half are expected to be headed by women.[51] The growth in the population of poor Latinas with children presents an important reason to develop family life education programs that are relevant to their needs.

As discussed above, teenage mothers often have lower levels of education and training, leading to lower incomes. The implementation of culturally relevant family life education programs can provide a resource for Latinas to deal with some of the pressures of economic hardship on family life by encouraging them to make choices about childbearing in the context of other goals for education, job training and careers. In this case, family life programs provide one response to the effects of education and socioeconomic inequality that tend to perpetuate cycles of underemployment and substandard incomes.

Political Participation and Representation

The state of Latino participation in politics and public policy must be understood in the context of many factors discussed in previous sections, such as the history of discrimination in opportunities for employment, income, and education. An additional factor is the inconsistent manner in which undocumented workers are treated in the United States. They are welcomed as a source of inexpensive manpower without any positive rewards for their contribution to the society. Low levels of representation and participation in politics and policy-making are partly a result of these conditions and also help to perpetuate them. Though different researchers emphasize different reasons for the lack of Latino participation in politics, all of them recognize the importance of creating new opportunities for Latino youth to acquire skills, education and training to increase the Latino input into political and policy-making processes. In this case, family life education can play an important role in encouraging Latino youth and families to develop the range of skills that will allow them to participate more fully in political processes.

The development of family life education programs that are culturally relevant for Latinos is thus part of a larger need to increase Latino participation and influence in politics and public policy formation. Family life education addresses important basic issues such as communication and decision-making within the family, goals for edu-

cation, job training, careers, childbearing, and community participation. These skills and issues affect political participation in a number of ways. First, basic decision-making skills could be applied to the areas of citizenship and political participation. Second, goals for career and education might include training for government service, media work, management skills to run efficient institutions, and fundraising skills. In short, by dealing with choices in a varied range of areas, family life education programs could encourage adolescents to pursue careers that would improve the level of Latino participation and influence in politics and public policy.

The low level of Latino participation in politics is indicated primarily by their level of voter registration and voting activity, which has been consistently and markedly lower than that for whites or blacks. For example, in the 1984 presidential election, about 70 percent of whites, 66 percent of blacks, and only 40 percent of Latinos registered to vote, while 61 percent of whites, 56 percent of blacks, and 33 percent of Latinos reported actually voting.[52]

Different researchers have cited a number of reasons for this low level of Latino participation in the political process. Low voter registration and turn-out rates have been linked to the young median age of Latinos, gerrymandering of political jurisdictions that makes it nearly impossible to win local elections, discrimination, and fears on the part of many Latinos to become naturalized citizens. Poverty, discrimination, voter registration methods, and periodic purging of voter lists are other obstacles to political participation. All of these elements exist in a historical context of oppression that has discouraged many Latinos from developing a culture of voter participation.[53] Other factors that have been suggested include a shortage of strong institutions to consolidate the influence of Latinos as a group; a lack of organized ways to attract funds to promote Latino issues; lack of reliable quantitative research on Latino issues, which would increase understanding of the problems and strengths of the Latino community; the virtual invisibility of Latinos in the media; and drastic under-representation in public office.[54]

Low levels of Latino participation in politics affects the extent to which they are represented in elected offices. In turn, low participation is perpetuated by this lack of representation, since there is rarely an official or a program that articulates Latino interests, except for campaign rhetoric.

There is a history of Latino under-representation in elected offices, even in areas where Latinos comprise a significant part of the population. For example, there were no Latinos on the Los Angeles City Council as of 1982, although Latinos comprised almost 30 percent of the population.[55] After the 1982 elections, there were only 9 Latino voting members of Congress, as well as 2 non-voting members, 1 state governor, and 99 state legislators.[56] Considering that Latinos constitute over 6 percent of

our country's people, these figures reveal a striking lack of political representation.[57]

Similar conditions exist for Latinos in the process of public policy formation that takes place in federal bureaucracies. In 1982, Latinos held only 1.7 percent of the Senior Executive Service positions that have the most influence on management and policy issues. They held only 2.7 percent of social science analytic and program evaluation positions, that develop definitions of target populations for programs and formulas for allocation of funds.[58] Without Latino input into the interpretation and implementation of policies, concerns of the Latino community are not likely to be addressed in a culturally appropriate manner.

The lack of Latino participation and representation in politics and public policy formation underscores the importance of providing culturally relevant family life education programs for Latino youth. By fostering abilities to make choices about raising a family in the context of other life goals, family life education might contribute to the development of Latino youth with a broader range of skills and opportunities.

Notes

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Sources of Information on Hispanic Organizations and Networks

American G.I. Forum of the United States
1315 Bright Street
Corpus Christi, Texas 78405

Asociación Nacional
Pro-Personas Mayores
1730 West Olympic Boulevard, Suite 401
Los Angeles, California 90015

Aspira of America, Inc.
205 Lexington Avenue, 12th Floor
New York, New York 10016

Camara de Comercio Latina de USA
(Camacol)
1417 West Flagler St.
Miami, Florida 33135

Confederación de Profesionales Cubanos
416 Southwest 8th Avenue, Room 301
Miami, Florida 33145

Congressional Latino Caucus
House Annex 11, Room 557
Washington, D.C. 20515

Cuban National Planning Council
300 Southwest 12th Avenue, 3rd Floor
Miami, Florida 33130

Forum of National Latino Organizations
1411 K Street, N.W., Suite 500
Washington, D.C. 20005

Intercultural Development Research Association
5835 Callaghan Road, Suite 350
San Antonio, Texas 78228

Latino Institute
55 East Jackson Boulevard, Suite 2150
Chicago, Illinois 60604

League of United Latin American Citizens (LULAC)
2590 Morgan Avenue
Corpus Christi, Texas 78405

Mexican American Legal Defense and Educational Fund
28 Geary Street, 6th Floor
San Francisco, California 94108

Mexican American Women's National Association (MANA)
1201 16th Street, N.W.
Washington, D.C. 20036

National Association of Cuban-American Women
3900 Connecticut Avenue, N.W.
Washington, D.C. 20045

National Chicano Research Network (La Red)
The University of Michigan
P.O. Box 2148
Ann Arbor, Michigan 48106

National Coalition of Latino Mental Health and Human Services Organizations (COSSMHO)
1015 15th Street, N.W., Suite 402
Washington, D.C. 20005

National Concilio of America
2323 Homestead Road, 2nd Floor
Santa Clara, California 95050

National Council of La Raza
1725 I Street, N.W., Suite 200
Washington,, D.C. 20006

National Latino Congress on Alcoholism
2400 O Street
Sacramento, California 95814

National Migrant Referral Project
55 North IH 35, Suite 207
Austin, Texas 78702

National Puerto Rican Forum, Inc.
450 Park Avenue South
New York, New York 10016

Puerto Rican Legal Defense and Educational Fund
95 Madison Avenue, Suite 1304
New York, New York 10016

Southwest Voter Registration and Education Project
212 East Houston Street, Suite 401
San Antonio, Texas 78212

Appendix C
Student Workbook Features

Lesson 1
¿Sabes Qué?

Compadrazgo is an important Latino family tradition originating from the ancient custom of choosing godparents when a child was born. The godparent's duty was to raise the child if anything should happen to the parents. The more contemporary Latino and Mediterranean custom stemming from this ancient custom is one that transforms friendship into kinship and is used in important ceremonies and events such as baptisms, weddings, *quinceañeras* and first communions. A *padrino* and *madrina* are chosen to participate in these important events and then become part of the extended family. It is customary to rely on your *compadres, comadres* or *padrinos* and *madrinas* to help with emotional and financial support when it is needed. The help and support is reciprocal. This means the two families continue helping and supporting each other in time of need. *Compadrazgo* is a way to knit people together, and to formalize and solidify relationships.

Lesson 2
¿Sabes Qué?

Many communities in the new world were modeled after the designs of Spanish cities. The traditional design of the center of the town consisted of a plaza (town square) with a small park in the center of it. The plaza contained many of the most important buildings: the church, the government center, a marketplace and small park often with a *kiosko* (gazebo) at the center of it. On Sundays after church, young men and women gathered in the plaza in their Sunday clothes. Sometimes musicians would play in the *kiosko* and there would be a dance. One courting tradition that usually preceded formal dating was for young men and women to promenade around the plaza in their Sunday best. The young men would walk around the plaza going one way while the young women walked around going the other way. Smiles and helloes would be exchanged, and after a few weeks of promenading around the plaza you might stop and chat, ask for a dance if the music was playing, or perhaps even set a date for a visit to the young woman's home.

There have been rapid changes in dating and courting customs among Latinos and non-Latinos alike. How was dating different when your parents, aunts or uncles were dating from the way it is done today? You can learn more about Latino dating and courting traditions by asking your family members. Do you know how your parents, grandparents or aunts and uncles met? What special customs did they observe?

Lesson 3
¿Sabes Qué?

A very old Latino courting and dating tradition that is still observed among more traditional Latinos is the use of chaperones. A chaperone is usually an older woman, an aunt, *madrina,* or older sister who accompanies young people on dates or attends dances and social functions. This was considered the most proper way of supervising young people as they began dating and going to dances and socials. A more modern version of chaperoning is taking a younger brother, sister or best friend along on a date. Double dating with sisters and brothers, and group dating are also gaining popularity among Latino young people. Does your family practice the use of chaperones now? Find out if your father or mother or other family members used chaperones when they were dating.

Lesson 4
¿Sabes Qué?

One of the characteristics that all Latinos have in common is their love and commitment to the family. The family is the heart of Latino existence. It has been said that Latinos value the well-being of the family above all else. What do you think?

Lesson 5
¿Sabes Qué?

La bendición is Spanish for "blessing." A Puerto Rican family custom is for the children to ask for *"la bendición"* before they go off to school in the morning, and again when they return home in the afternoon. It is not unusual to hear Puerto Rican children saying, *"La bendición Mamí"* as they exit the house. The mother or other family member will answer, *"Dios los bendiga, hijos."* "God bless you, my son(s) or daughter(s)".

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Another Latino custom is the tradition of *"la bendición"* at weddings. In many Mexican communities, it is customary for young newlyweds to kneel before their parents or the male or female head of the family for a final blessing before they leave their childhood home to start a new life together.

Lesson 6
¿Sabes Qué?

The *serenata* (serenade) was a traditional Spanish courting custom very popular among different Latino groups. When a young man liked a young woman and wanted to impress her, he would bring her a *serenata*. If the young man was lucky enough to be a talented singer or musician, he would provide the serenade himself. If his talents lay elsewhere, he could hire a small ensemble of musicians to do the honors. It was customary to serenade in the evenings, preferably when the young woman was already asleep. That way she would be awakened to beautiful music, genuinely surprised and flattered.

It was also customary to honor mothers and grandmothers with *serenatas* on Mother's Day, and to honor other family members on birthdays, saint's days and other special occasions.

Lesson 7
¿Sabes Qué?

Among many Latino communities, a girl's fifteenth birthday is an important event. The *quinceañera* is a celebration that can be large or small, depending on the family's financial resources and preferences. Some families have a huge ceremony and a *quinceañera* dance. Others have a small family gathering that is just as cheerful and important. The large celebration may include 14 *damas* and their escorts as part of the ceremony and celebration. *Damas* are female attendants, friends of the birthday girl who are also part of the ceremony. The ceremony signifies a coming-of-age and marks the time when a young girl can start dating and having boys come to the family home for visits. It is customary to have a *madrina* and *padrino* to help sponsor the *quinceañera.* After the ceremony, there may be a big celebration where the father or *padrino* leads the young woman in her traditional first waltz. This is the official first dance; after that the girl is allowed to start dancing with boys at public dances. *La celebración de los quince* or *quinceañera* is different in different communities. Large or small, the fifteenth year is an important event in many young Latinas' lives.

Lesson 8
¿Sabes Qué?

The traditional Latino family gathering or celebration is intergenerational. Intergenerational means that family members of all ages take part in the same activities. The elders, even when they are weak and frail, are brought into the celebration and have their place of honor in the crowd. Children of all ages, from newborns to teenagers, are expected to attend and participate. No one is left out because of age. It is not uncommon to see children sleeping in family members' arms late into the night at a family party. Who needs babysitters when you have aunts, uncles and grandparents?

Appendix D
Spanish Word List

Abuelitos: Grandparents.

Algunos consejos: Some advice.

Allí viene la nana: The nana is coming.

Arroz con frijoles: Rice and beans.

Aztecas: Aztecs.

Barrio: Neighborhood. For many Latinos in the United States, *barrio* is more than just the Spanish word for neighborhood. The *barrio* is the center of their community—a place where they can often find support, helpful neighbors and good friends.

Bautismos: Baptism.

Biscochuelos: Traditional cookies sometimes made with cornmeal and spices.

Bodas de Oro: 50-year anniversary.

Bodas de Plata: 25-year anniversary.

Burros: Rolled tortilla with filling of some sort (beans, meat, eggs).

Cafecito: Diminutive of coffee.

Capirotada: Bread pudding with nuts and raisins. Traditionally prepared and eaten during Lent.

Carne asadas: Barbecue.

Cascarón: Brightly colored paper cone stuffed with confetti and topped with an eggshell, used in Mexican festivities and celebrations.

Chicana, Chicano: A word that many Mexican-Americans use to identify themselves. Chicano is derived from the word Mexicano—the "x" in Nahuatl was pronounced as "ch." This ethnic label acknowledges the Indian roots of many Mexican-Americans.

Chicos: In the context of this curriculum a special corn dish prepared traditionally during Lent. Chicos can also mean young people or small.

Chimenea: A chimney.

Chorizo: Sausage.

Cinco de Mayo: 5th of May. Celebration of the battle of Puebla—Mexican independence from the French.

Comadre, Compadre: A term used to refer to the person who baptizes your child.

Corridos: Ballads—usually sung stories about the struggles of the people of different regions.

Día de Dar Gracias: Thanksgiving Day.

Día de la Raza: Day of La Raza, a day of cultural celebration for Latinos in the U.S.

Día de los Muertos: Day of the Dead, a holiday celebrated on November 1 or 2.

Día de los Tres Reyes Magos: Three Kings Day or Day of Epiphany, a holiday celebrated on January 6.

Día de Nuestra Señora de Guadalupe: Day of Our Lady of Guadalupe.

Día de San Francisco: Day of Saint Francis.

Día de San Juan: Day of St. John.

Empanadas: Pastries filled with meat or fruit.

Familia: Family.

Fiesta: Party.

Flan: Egg custard.

Fruta de horno: Cookies shaped like fruit—traditional during Christmas.

Hacer la América: To "make it" in America.

Hermana menor: Younger sister.

Hermanita: Little sister.

Hermanito: Little brother.

Hermano menor: Younger brother.

Hija: Daughter.

Hijo: Son.

Jefita: Little chief. Mexican slang expression meaning mother.

Las Posadas: Traditional reenactment of Mary's and Joseph's search for shelter before the birth of Jesus.

Lechón asado: Roast pork, usually a young pig. Traditional Christmas food in Cuban and Puerto Rican communities.

Los quince años: 15th birthday celebration.

Mandas: Special promises made to Jesus, Mary, Joseph and/or the saints if a prayer is answered.

Mayas: Maya Indians.

Mestizo: A person of Indian and Spanish or European ancestry.

Mi tierra: My land.

Mi vida: An affectionate way of saying "my dear," literally, "my life."

Mole: A special sauce such as mole poblano which is a chocolate, chile and pumpkin seed sauce served on turkey or chicken.

Muchachos: Young people.

Navidad: Christmas.

Noche Buena: Christmas.

Paella: A Spanish rice, seafood and chicken dish seasoned with saffron.

Papel en la pared: Paper on the wall.

Papouli: Greek for Grandfather.

Paseos: Outings.

Piñatas: Brightly colored paper and papier-maché structures, of various forms and shapes, usually stuffed with candy, sometimes flour and confetti; in Mexico traditionally broken by children at birthday parties and celebrations.

Piñones, Piñón: Nuts from piñon pine trees.

Plátanos or Bananos: Bananas.

Plátanos fritos: Fried bananas.

Pónganse abusados: Be quick on your feet.

Primas, Primos: Cousins.

Tías, Tíos: Uncles, aunts.

Quinceañera: Special traditional celebration of a girl's 15th birthday.

Ramada: Wooden porch-like structure built for shade.

Respeto: A Spanish term that is actually a much stronger concept than the English word—respect. In most Latino cultures, demonstrating *respeto* means that you recog-

nize the person's self-worth and dignity. *Respeto* is honoring the person's inner worth, his or her kindness and sometimes, his or her authority and position. Children are taught the value of respecting their elders at a very early age. Older people are honored and respected for their experience and inner wisdom.

16 de Septiembre: 16th of September—Mexican Independence Day.

Tamales: Cornmeal delicacy rolled and steamed in corn husks. May contain meat, red chile or green chile and cheese. There are many varieties of tamales all over the Southwest, Mexico and Central America.

Tamales de camarón: Tamales made with shrimp.

Tardeadas: Parties in the afternoon.

Teatro: Theater.

Tortillas: Flat cakes made of flour, lard, salt and baking powder or corn, lime and water. In Mexico and many Central American countries *tortillas* and beans are the basic staples. In Spain a *tortilla* is an omelet.

Turrón: Divinity fudge.

Yuca con mojo: Yucca with a lemon, garlic and oil sauce. Traditional in Cuba.

Appendix E
Glossary of Special Terms

Blended Family: Two people with children from previous relationships get married and combine the two families.

Brainstorming: Expressing all ideas that come to mind.

Mainstream: Refers to the main USA culture.

Nuclear Family: A family usually consisting of a mother, father and children.

Respeto: A Spanish term that is actually a much stronger concept than the English word—respect. In most Latino cultures, demonstrating *respeto* means that you recognize the person's self-worth and dignity. *Respeto* is honoring the person's inner worth, his or her kindness and sometimes, his or her authority and position. Children are taught the value of respecting their elders at a very early age. Older people are honored and respected for their experience and inner wisdom.

Tradition: An acknowledged and respected way of carrying out specific practices within one's family and/or culture. A way of saying, "This is the way we do this in our family." Traditions help us remain connected to our families and cultures.

Value: Any belief or quality that is important, desirable or prized.

Appendix F
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About the Author

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La Familia Curriculum Unit explores and identifies Latino family traditions, values and diversity, and seeks to strengthen Latino students' (grades 5-8) self-esteem and sense of family pride. This comprehensive unit gives educators of predominantly Latino student audiences, in both school and nonschool settings, carefully and sensitively developed lesson plans and student activity sheets to help students:

- ✓ Describe similarities and differences among Latino families and mainstream culture families;
- ✓ Explain that there is a great diversity in families and that families function successfully in different ways;
- ✓ Describe the family's role in developing a sense of values;
- ✓ Explain how family role models and values contribute to a sense of family pride and self-esteem;
- ✓ Identify family traditions that contribute to a sense of family and cultural pride;
- ✓ Demonstrate ways culture can affect how families function.

La Familia Curriculum Unit is part of the "Latino Family Life Education Curriculum Series," developed to make family life education culturally relevant and appropriate for Latino youth and to begin to lay the groundwork for preventing high-risk behaviors. *La Familia* is designed to follow the *Cultural Pride Curriculum Unit* of the same series. Special features of the series include: Spanish *dichos*—sayings or proverbs used to instill values in Latino families; and *cuentos*—stories passed on from generation to generation that teach about cultural traditions and beliefs. Spanish language with English translation is sprinkled throughout the series to affirm that Spanish language is an integral part of Latino cultures.

La Familia Student Workbook is available to complement the materials and activities presented in the curriculum unit.

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